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MAY 24 1929
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A Record of The Darker Races

LORD OLIVIER
on "World Problems of Race"

COUNTEE CULLEN
on French Courtesy

"JONNY TUNES UP"
and the Metropolitan Opera

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A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor* PIERCE MCN. THOMPSON, *Business Manager*

Volume 36, No. 6 *Whole No. 224*

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The July CRISIS will have an article by William English Walling on the N. A. A. C. P.; what Captain James Floyd did for Cuba; and C. F. Andrews, friend of Ghandi, on Christianity and Race. August is our annual Education number. We want news and photographs of college graduates.

As the Crow Flies

KING ARTHUR, who runs a Round Table, whenever he finds a stray Knight to knock in the head, waved his sceptre at me thoughtfully the other night and discoursed like this —"I don't get the raison d'etre of the Crow. Now, if it is meant for sophisticated people and highbrows and folks with Ph.D.'s and that cattle, then what does it say that they do not already know? And if it is meant for the masses, how in tophet are they to know what it is all about?"—I was calm and stern and accepted a light from his fifteenth sceptre and replied—The Crow is designed for sophisticated people who can read and write and who know what happened in 1066, 1492 and in 1863. The Crow is not interested in fools and illiterates.—It fixes its calm gaze upon the Truth and particularly upon the unpleasant truth. It is cynical, sarcastic, mean and low. It leaves sugar, molasses, and optimism to those who know by personal experience that God's in his Heaven.—The Crow concentrates its attention mainly on Hell. It remarks, for instance, that the anniversary of David Livingston, a great and good missionary, has just been celebrated; and it does not fail to remember that the work of this same missionary was the foundation stone upon which the modern theft and rape of Africa has taken place.—The Crow heard with paroxisms of joy that the International Paper Trust and Superpower are buying up the nation's newspapers. Let's have the ownership of thought in the United States clear and open.—And about this teaching of people who know it all and have learned everything and are sophisticated beyond others. Even these gentry the Crow looks straight in the eye and proposes to interpret the world to them in terms of Color. They may twist and turn but the Crow caws.—They know it all but they do not know the color interpretation of it.—Law enforcement in the United States, sacred for liquor, unimportant for Niggers.—Literature and art in Harlem deals with black prostitutes and white churches.—And the Tariff! The tariff is a tax mainly on colored labor for the support of white millionaires. It is consequently the foundation stone of American Democracy.—After having fastened the graft of Chicago and Mississippi on Negroes, the juries and prosecutors got cold feet. The Crow knows who stole the money. Send him a stamped envelope.—And by and by, since Perry Howard has been tried twice and acquitted and faces a third trial for grafting, why not let him stand trial permanently for all the money stolen by white Republicans from Mark Hanna to Albert Fall?—This would enable the White House to look sanctimonious and the reform of the Solid South could proceed apace.—Who killed the Cock-Robin of Peace and Disarmament? I, said the United States of America, because I insist on making Europe pay a debt I don't need for a war which I helped start and which made me, because of the misery and murder of my fellow men, the most prosperous and happy nation on earth.—We are now engaged in rescuing the American farmer by patting him gently on the back and kicking him firmly in the pants.—There is a world fair at Seville and even without it Seville is fair.—If you don't like the Crow, don't read it, particularly if you can't read.

The CRISIS *is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.*

"The Financial Stage of America"
Prize Cartoon by Cornelius W. Johnson,
(Page 197).

World Problems of Race

By LORD OLIVIER

I HAVE been very much occupied with the completion for publication of an enlarged edition of my book on "White Capital and Coloured Labour," first published about 24 years ago; it has taken up all the time I could spare from other current Parliamentary work and writing, much of which has been rather specially devoted to such contribution as I am able to make to the purposes for which your National Association for the Advancement of Coloured People exists. Responsibility for keeping that department of the work of the Labour Party in view tends to impose itself upon me, for the mere reason that having given more study to it than most people, I am sensitive to and am able to invite publicity to tendencies and acts of policy inspired by reactionary incentives, and put in a word wherever I can find an opening.

I feel hardly capable of putting into a paragraph for your American readers what I might be disposed to say in appreciation of your cause; and, in fact, I always feel a distaste for assuming towards my fellow men of African race the somewhat patronizing attitude of telling them that I do not think they are really so black as our negrophobists paint them. I would as soon address Frenchmen or Germans in a like strain.

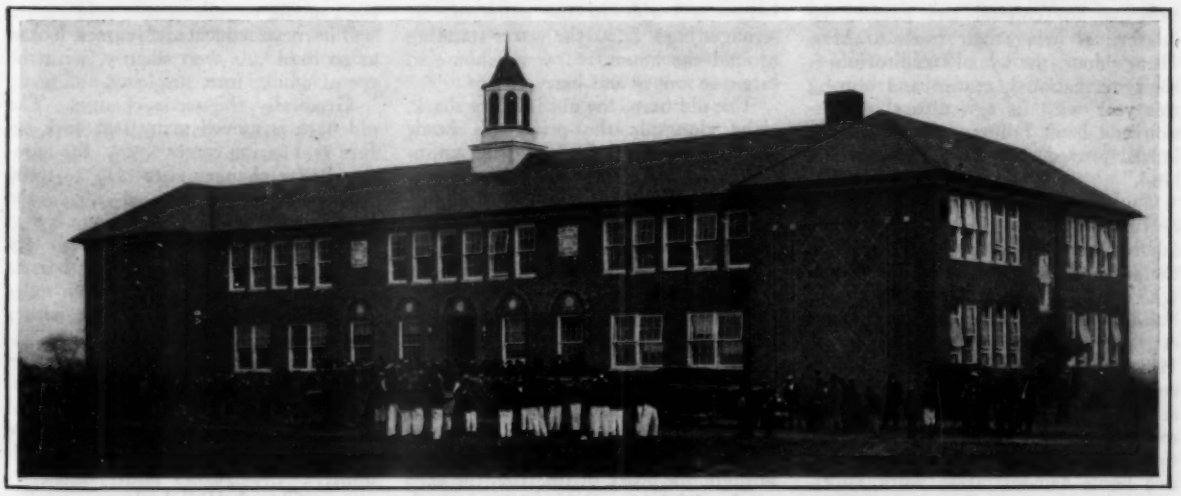
I am, therefore, sending you a copy of my book, which I hope you will accept as an expression of my sincere regard and admiration for yourself. In it you will find what I, as a European, writing for Europeans, have expressed as well as I can of what I feel with regard to the position and rights of coloured races. It may displease you in some respects, owing to insufficient insight, and in some parts it will strike you as exceedingly incomplete,, for I have not devoted myself to bringing up to date in any adequate manner the observations I made 25 years ago about the United States: though I have, in fact, given a good deal of attention to later developments, which seem to me extremely encouraging and satisfactory. Such books as Alain Locke's "The New Negro" are most gratifying evidence of the progress of Negro racials in emancipation from the fatal repression of the inferiority complex.

Lord Olivier, better known as Sir Sidney Olivier, was a member of the Cabinet of the British Labor Government. For many years he was Governor of Jamaica, and while there wrote the epoch-making book "White Capital and Coloured Labour". In 1927, *he published "The Anatomy of African Misery", a study of the race problems in South Africa. This year, he has issued a new and enlarged edition of his first book. He is one of the few great statesmen of Europe who knows and appreciates the gravity of the color problems.*

If, therefore, you would like to have any words of mine in co-operation with the purposes of your movement, I think that would best be affected if, after reading my book, you would say quite critically in your paper what you think of it in that aspect; and, if you think it useful, would do your best to promote inquiry for it among readers in the United States. Get your Book Clubs to adopt it as their "book of the month."

You will recognize that I have thought it most important to call attention (as I did in my last previous book, "the Anatomy of African Misery"), to the menace to the world involved in the European exploiting policy in Africa, and especially to the central focus of danger which is developing in South Africa. General Hertzog's South African policy is at the present moment the spear-point of this attack. Fortunately, there is a strong counter-current running in South Africa itself against the principles of this policy, and in that counter-current the majority of intelligent Europeans in South Africa are in happy association with the small body of educated and civilized natives, some of whom are of very fine types of human intelligence and character.

In short, all the acceptable representatives of "European" civilization there are standing up in opposition to the idea that the maintenance of European civilization depends upon the repression of Africans.



The New Academic Building, Fort Valley School, Ga., Page 191.

The Epic of Fort Valley

By FRANK HORNE

This is the story of a Negro school in south Georgia which is today celebrating a quarter century of work.

Mr. and Mrs. Henry Hunt.

"I KNOWED all this when it wasn't nothing but pasture land." Joe Perry, farmer, housemover and philosopher swung his arm in an eloquent arc, and in its compass he included the ninety acre campus of the Ft. Valley High and Industrial School; he encircled the principal's home, the pillared entrance gate, the Carnegie Library, Jeanes Hall, Huntington Hall, the Royal C. Peabody Trades Building, the new $100,000 Academic Building, the new Model Training School, the Domestic Science building, the farm, the barns, cows, pigs, chickens and a myriad other components of a busy, purposeful community.

"We've seen it grow stone on stone these twenty-five years an' we loves it, sir, we loves every bit of it." And his laughing eyes twinkled as he watched the busy workers fast finishing the walls of Ohio Hall, the boy's new dormitory.

I soon found out that Joe speaks for a whole community. He and his associates have seen the Ft. Valley School grow from an old lodge hall into a modern, efficient institution; they have seen not only the education of young black men and women but the metamorphosis of the life of an entire countryside. They look upon the school with its buildings as the true focal point of their community life; they come to the principal for counsel and advice, the housewives bring their trials to Mrs. Hunt's door, the school's auditorium is their recreational center and during this year with its agricultural depression and bank failures, the school has indeed proved their "Rock in a weary land."

Twenty-five years—a quarter of a century—Mr. and Mrs. Hunt have labored here, hand in hand, teaching the art and science of living to a people who so sorely needed them. They have builded here an institution, strong, honest, real and pleasant to look upon. However, their greatest contribution consists in the buoyant effect of the school upon the surrounding community, spreading the ideals of education, health, industrial training, farm and home demonstration work, supervision of county schools and decent recreation. The school is leavening the mass of an entire countryside.

Instead of the High and Industrial School, "Father" Wiggins calls it the "highly industrious" school. "Father" Wiggins impresses you as being as old as the Nile; his once majestic frame is just beginning to droop, his once mighty voice cracks ever so poignantly when he leads the community singing. . . . The story of Ft. Valley flowed from his lips like an epic of a race. . . . "I see it all again . . . that dark, chilly rainy February night of the Hunts arrival at Ft. Valley . . . the old gray horse and buggy in which we packed them . . . the lifting from the buggy and ride in the arms of the stronger boys . . . the water standing around the house . . . the house so large, so empty and bare.

The old barn, the old laundry shack, right alongside the principal's home . . . Jeanes Hall farther away, unfinished . . . the three-room school building across the road . . . the deep cellar filled with water . . . the beginnings of another building . . . the school grounds, a sand bed, millions, billions, trillions of pebbles . . . trees, shrubbery, lawns . . . where, oh where were they!

The big pond between the school and the Central of Georgia Railway, so near . . . men, women, children paddling in the water . . . riding in bateaux, shooting the bull frogs . . . at night the croak of the frog, the yells of the drinkers, gamblers on the railroad banks, mosquito beds, green slimy puddles of water . . . typhoid, malaria . . . summertime . . . few gardens, pork meat . . . no screened markets, flies, gnats, sore-eyed babies . . . no nurses, no colored doctors.

Girls and boys loitering along to school . . . eight, nine, ten o'clock, any hour. At noon excused to go home to carry dinner. . . . Spending four months, three, two, in school during the year. . . . The best time to enter after Christmas. . . . From Harvesting to December 25th getting ready for Christmas. . . . Christmas Eve to January 1st, firecrackers, drink, drink, shoot, shoot, swearing . . . fighting . . . going to jail.

The new, educated Negroes looked at so hard . . . so silently, with the eye of doubt, fear, suspicion.

Gradually the scene changes. The old barn is moved many feet back before real spring comes . . . the laundry house changes sites . . . trees, grass, flowers are planted . . . the sun is scorching . . . the season is dry. The seven or eight surface wells dry up . . . water hauled in big barrels covering distances of one to two miles —plants, trees, flowers, lawns, wither and die.

Twelve years pass. The town has an artesian well—more and purer water with less hardship. . . . Soil enriched —vegetation more luxurious, more abundant. . . . Huntington Hall is built. . . . Jeanes Hall remodeled. . . . Chapel Hall built. . . . Big

(*Will you please turn to page* 206)

Jonny Tunes Up

By HARRY S. KEELAN

In the season of the Metropolitan Opera just closed in New York City, an innovation was Ernst Krenek's opera "Jonny Spielt Auf". This use of an opera with a Negro hero led to such extraordinary subterfuges and excuses that it is worthwhile to tell at last the whole story as a commentary on American color prejudice.

IN the original version of Krenek's "Jonny Spielt Auf", as produced at Leipzig, Vienna, Paris and other centers of artistic endeavor, the story is as follows:

Max, a dreamy idealistic composer, meets Anita, an opera singer, who is lost on a glacier, and leads her back to her hotel. They become lovers. Anita soon leaves for Paris to create the title-role in one of Max's operas. In the corridor of a Paris hotel, where Anita is staying, Jonny makes his first appearance. He is described as "Der Neger Jonny, Jazzband Geiger (The Negro Jonny, Jazz-band Violinist)". Jonny tells Yvonne, a chambermaid who is in love with him, that he must get hold of a famous violin owned by Daniello, a celebrated concert virtuoso, because the beauty of its tone drives him wild every time he hears it. While Jonny is standing there, Daniello emerges from his room, locking the door behind him, and Anita enters and sits down to write a letter. Jonny is struck dumb by her beauty. He says he feels as though he has never seen a woman before. He approaches her and tells her that he loves her. He begs her to allow him to show his love for just one night. He says he knows well how white women are in such matters, but he promises to disappear in the morning, and she will not see him again.

Anita admits an "urge of the blood" in response to Jonny's proposal, but Daniello senses the situation, and secretly passes Jonny a thousand-franc note with the demand that he disappear. Daniello then proceeds to press the same proposal in a more polished form. The diva feels that she cannot resist and they disappear into her room.

Jonny enters with a master key, opens Daniello's room and steals the precious violin. He comes back and removes Anita's banjo from its case (she had placed it beside the writing table while she wrote) and substitutes the violin. In the morning, Anita appears, ready to leave Paris and return to Max. Daniello begs her to stay longer, but she tells him she really "belongs to another". Daniello goes to his room to play her a farewell air on his violin, and discovers its loss. He calls the police, makes a scene and Yvonne is discharged, but she is immediately engaged by Anita. The scorned virtuoso revenges himself by giving Yvonne the ring Anita had given him, with injunctions to give it to Max with Daniello's greetings. Anita starts out of the door, when Jonny reminds her that she is forgetting her banjo. She picks up the banjo-case, containing the violin, and departs.

Max is sentimentalizing in Anita's flower-filled room awaiting her return. Anita appears, and soon afterwards Yvonne delivers the ring to Max, who leaves in a rage as he recognizes it. Jonny, who has followed the stolen violin, comes in the window, discovers Yvonne alone in the room and, after surprised greetings, gets Yvonne to bring him the banjo case. He extracts the violin therefrom, leaps in his joy on top of the piano, and sings the most wonderful aria of the opera. He sings that now that the violin is his, he will play upon it as David of old played upon the harp, and will praise Jehovah, who created men black; that to him belongs everything good in the world, all the good that the Old World has produced but does not know what else to do with it; therefore the New World journeys across from over the sea in splendor, and takes over the heritage of Old Europe by means of the dance. He leaps out of the window and is gone with the violin.

Max is next seen seeking consolation from his beloved glacier which advises him to return to life and make the best of it. A radio loud-speaker from a nearby Alpine hotel now project's Jonny's Jazz-band music and Daniello, among the guests, recognizes the tones of his stolen violin and telegraphs the police. Jonny appears at the railroad terminal where three policemen are searching for him. Max enters to meet Anita and go to America with her, where she has a contract to fulfill. Jonny, hard-pressed, drops the stolen violin on Max's baggage. The police discover it there, arrest Max, and go off with him and the violin. Daniello has witnessed the incident with surprised joy. Anita appears and begs Daniello to go to the police and tell them that Max is not the thief, but he refuses. In a scuffle, in which he is trying to prevent Anita from going herself, Yvonne gives him a push, and he falls to the track before the oncoming locomotive, and is instantly killed.

Jonny appears in front of the police station, knocks the waiting chauffeur unconscious, abducts Max, the two policemen accompanying him, (whom he later throws out), and the violin. Max appears at the terminal just as the train is about to leave, and the waiting party gives vent to joyous "Ah's". Jonny appears above the railroad clock and utters a triumphant "Ah!" as he waves his violin aloft. He leaps for the train, misses it, and lands on the clock, which has turned into a revolving world, with Jonny sitting on top, ecstatically playing his violin. Below, all the world is joyfully dancing to his music. The same theme is repeated about praising Jehovah for creating men black, and the New World inheriting the old through the dance. Jonny tunes up!

The opera was composed in 1925-26, and was first performed in Leipzig, February 11, 1927. Afterward, it was repeated with great success in over sixty European opera houses. America heard of it and made some interesting comments:

In the *Christian Science Monitor* of March 19, 1927, just after the original production of the opera at Leipzig, Adolph Weissman wrote as follows: "Jonny is playing. Jonny is the king of players, a great violinist of the jazz-band, but at the same time one of the sliest Negroes ever known, for he steals the virtuoso's violin." No other mention is made of the story, though there is high praise for the music. In the *Musical Courier* of March 10, 1927, Adolph Aber says that it is the story of five depraved characters of which the Negro is the most depraved of all. "Jonny approaches Anita with an insulting proposition," he wrote, "Daniello comes in and buys Jonny off with a thousand-franc note." Then Anita goes to bed with Daniello. How depraved Jonny is! In the New York *Tribune* of October 2, 1927, appears

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THE N.A.A.C.P. BATTLE FRONT

ON TO CLEVELAND

ONE of the most notable anniversary meetings ever held by colored and white people jointly in America, is scheduled to take place in Cleveland, Ohio, from June 26 to July 2.

It is a meeting that the entire city of Cleveland is preparing for on a lavish scale, that will attract visitors from all parts of the United States, and that should attract attention the world over.

For, in the first place, it is the Twentieth Anniversary Conference of the National Association for the Advancement of Colored People, the oldest body since the Civil War, defending the citizenship status of the American Negro. A record of accomplishment has been rounded out that has been of inestimable importance not to the Negro alone, but to other minority groups in America, for whose fundamental rights the Negro and his cause have served as "shock troops." The accomplishments during twenty years by the N. A. A. C. P., beyond this, have been an essential and integral contribution to the American nation.

This will be brought out in Cleveland. It will be recognized and stressed there, that a new era of hope has begun. The recognition will come in the form of most unusual celebrations.

First of all, the main Sunday mass meeting of the N. A. A. C. P. Twentieth Anniversary Conference, on June 30, is to be held in an auditorium seating 15,000 people, and the probability is that this auditorium will be filled. This is the same place in which the Republican National Convention was held in 1924, and there is nothing inappropriate in a meeting of the N. A. A. C. P., an organization standing for the rights of 12,000,000 citizens, in a hall where a major political party of the United States convened.

Furthermore the City of Cleveland and its public institutions are planning to cooperate in a most unprecedented way in celebrating the occasion. According to present plans, the N. A. A. C. P. Twentieth Anniversary Conference is to be the guest of the Cleveland Museum of Art on Saturday, June 29th, and at that time there will be on display a special exhibition of Negro art. This exhibit is to remain on view during the entire conference week and is to be accompanied by addresses on Negro art and literature.

In addition to this the Cleveland Museum of Natural History is planning a special exhibit of African Ethnology. This will include exhibits of the various races inhabiting the African continent, their work and crafts, weaving, carving, and other folk expressions, as well as musical instruments, iron and metal work.

Not content with enlisting these two Museums of the City of Cleveland, the Conference Committee, under the chairmanship of Harry E. Davis, who is Civil Service Commissioner of Cleveland as well as a member of the Board of Directors of the N. A. A. C. P., has made the Cleveland Public Library a part of the occasion. During the Conference, at the Library, there will be held a display of books by Negro authors and literature on the subject of race relations.

BUT that does not exhaust the truly unusual program arranged for this 20th Anniversary meeting of the N. A. A. C. P. The able Conference Committee have planned a still more unusual feature for the closing night of the Conference, Tuesday night, July 2. This is the night on which the Spingarn Medal is to be presented. On that night, instead of the usual musical program preceding the meeting, arrangements have been made for the Gilpin Players to present a one-act play, "No Account Boy". This meeting is to be held in the Music Hall of the Public Auditorium, whose decorations and appointments are in keeping with the dignity and grace that always surround the presentation of the Spingarn Medal.

Mr. Davis, the Conference Committee chairman, writes of the Gilpin Players, that they "are a talented group of local players interested in dramatics. They are now under the direction of Rowena Woodham Jelliffe and are rapidly gaining national reputation for their splendid presentations.

"Among the local musical organizations which will participate in the Conference are the King Quartette, the Treble Clef Club, the Maxwell Quartette, and the Mozart Glee Club. The Maxwell Quartette recently won first prize in a city-wide contest sponsored by the Cleveland *News*.

"The ladies of the Entertainment Committee are arranging for a Saturday afternoon tea for the entertainment of lady delegates and visitors, and on Saturday night a reception and dance will be held in the ball-room of the Auditorium."

All these features of the Twentieth Anniversary Conference of the N. A. A. C. P. in Cleveland are cited, not because they are the main reason for attending it. But they will go far toward making the Conference a pleasant as well as instructive experience.

The main function of this week's meeting in Cleveland, as of other annual spring conferences of the N. A. A. C. P. is to bring together from all parts of the country those who are interested in dealing directly and intelligently with the problems arising out of the contacts of white and colored Americans.

At the night sessions the delegates and visitors are privileged to listen to men and women prominent in the national life who have given their best thought to these problems. They have heard in the past mayors and state governors, presidents of leading universities, writers, musicians, business men, lawyers, legislators, judges, social workers, educators and journalists.

At the day sessions, where the delegates are given opportunity to speak and to report on their activities and discoveries, visitors have the opportunity to learn how inter-racial relations are dealt with in many parts of the country. And in the frank discussions that take place new and interesting possibilities are brought in view.

SO that beneath the round of entertainment, of good fellowship, and the opportunity to meet in person once a year, friends from distant parts, a serious and important work is going on. The people most directly concerned are taking counsel together how best to strengthen and push forward the work for which the N. A. A. C. P. was organized and which it has carried on triumphantly for twenty years. Those who have come to annual spring conferences of the N. A. A. C. P. have testified to the new faith and encouragement they have derived from these encounters and discussions. The branches have often found that the presence of so distinguished a gathering in their city has made a profound difference in the attitude of white toward colored citizens.

But beyond even this, the annual conference of the N. A. A. C. P. has been a sort of national forum of information on the latest developments

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Countée Cullen on French Courtesy

Paris, March 1, 1929.

ONE may reasonably be expected after a six months' sojourn in a strange land to arrive at some definite opinion of the people. All the labels and tags should by this time be sifted and assorted. I recall that it has taken singularly less time for many visitors to America to arrive at the most definite and erroneous conclusions about us, and that many white excursionists on a rapid and casual visit to Negro quarters have satisfactorily, to their thinking, pigeonholed the entire race, with astonishing celerity, if with dubious acuteness. After all, the tendency to generalize is so inately human that it should be pardoned. Moreover, the truth of any matter is an elusive and many colored thing. Therefore, it is with little faith in my own observations that after my half year's stay among them, walking their streets, talking to them when I could do so without seeming offensively inquisitive, that I find myself thinking of the French as a people of consummate politeness, of a most enlightened tolerance, and of a sad impecunity.

The manners of the French are amazing, and must occasion foreigners, especially the younger element of Americans and the suddenly and vulgarly well-to-do, many moments of acute embarrassment. For it has never seemed to me that politeness has played a large part in American living. It is true that Southerners, both black and white, lay strenuous and oft repeated claims to an exclusive lien on hospitality. But that is another matter. A politeness of the French variety cannot conceivably exist in a section of the country where one group despises the other and merely grudgingly tolerates its continued existence. The American pace in general is too swift to allow the display of social solicitudes that one thinks of in connection with politeness *à la française*. It is a brand that cannot thrive on hurry. There, probably, is the reason it has reached so genteel a growth among the French. Though Negroes are mythically accredited with the world's most comprehensive understanding of the importance of leisure, I doubt that even we can even slightly approach the Gallic appreciation of that blissful state. It seems that, for the French, tomorrow is a far more important time than either yesterday or today; for tomorrow may be done all that he put off doing yesterday, all that he will probably delay doing today. He is very like the schoolboy dallying with the lessons that he knows must eventually be learned, but only at the last moment.

"Sir" and "Madam" and "Ma'am" have long since disappeared from current American speech, unless there be parts of the country where they are held over as interesting relics of antebellum days. Nowadays one answers questions crisply with a short curt, hurried, "yes" or "no"; trappings are obsolete; it is not even required that children be hampered with them in their relations with their parents or with their teachers. Perhaps such expressions would have a false ring in a democratic country. I recall an incident that occurred not so long ago in New York when, in a mood of singular amiability and humility, I answered "yes, ma'am" to a question put to me by a lady. It was so much wasted abasement, for the lady informed me that in these enlightened times no one said "ma'am" any more, nor "sir."

Now that I think of it, a possible explanation occurs to me. At the time, the lady, though far on the shady side of life, was still a maiden, technically speaking. Since then she has managed to edge into the marital state, and may have changed her mind about those obsolete expressions. After all, "Madam," in her case, was truly inappropriate, and may have smacked of a smirking levity on my part. But in France, it is the mark of the stranger, of the crude man from across the waters, not to employ these ancient impedimenta of politeness. An excellent thesis, I am sure, one that would warm the hearts of the sovereign board of any of our American universities would be: "How Many Times Per Day Are 'Monsieur,' 'Madame,' and 'Mademoiselle' Used in French Conversation and What is the General Effect of Such Extravagance on the Morale of American Visitors?"

What purchaser in an American store has not at some time in his experience had that guiltiest of feeling induced in him by the surliness of a storekeeper suddenly called from his newspaper, his lunch, or a choice bit of gossip, that he, the buyer, was actually being favored far and away above his natural deserts in being allowed to make a purchase at that particular moment? But whatever your purchase in a French store, be it a bit of bread that you must carry through the streets with no more hygienic covering that your naked hand, a bottle of wine, or an automobile, your visit to the Frenchman's shop has all the earmarks of a social call. On entering, you are at once most solicitously bid good day; if it is your second visit to that particular store, your health is a subject of vital importance to the proprietor; and because your wife has not accompanied you this morning (having been with you yesterday) he is breathless in his anxiety lest any fatality may have occurred to her during the night. And when you depart with your badly tied package of little things falling every way but right, your total expenditure having amounted to about twenty-four cents in American currency, it is the sheerest ill breeding for you not only not to wish the proprietor good day, but to hope that you will see him again.

To one accustomed to the manners of passengers riding the Interborough Rapid Transit Lines, the politeness encountered on the Paris subway, or Metropolitan, seems incredible. One does not kick, scratch, shunt, jostle, or tickle the person in front of him out of his path as he nears the station where he desires to exit. But gently, suavely, softly, he begins in time to ask those in front of him if it is their intention to descend at the next station. If such is not the case, they squeeze aside into themselves and allow him to pass, until by a gradual process of elimination, the polite passenger finds himself at the door when the train glides into the station. Of course, this form of social consideration could not as easily be employed in the subways of New York, as the natural temperament of the people would be against it.

In some quarters I have heard French politeness explained away as having a commercial basis. I doubt seriously that this is so, that any commercial consideration could so change and modify an entire people. It seems to me something innate, a natural inherent streak, something fine and delicate, left over perhaps, as a French lady told me, from the days when France had kings and a court through whose vices shown the virtue of impeccable manners. The lady, who is an arch royalist even now, decries what seem to me the most magnificent manners I have ever encountered. To her these are nothing, compared with the manners of those days that are gone forever (for even she has no hopes for the return of a royalist regime.) Not having smelled the flower in its dewy days, I can only say that if it be a bit wilted now, it still exhales a rare and charming savor.

Countée Cullen.

The Little Page

By EFFIE LEE NEWSOME

Grandmother's in June

I GO to grandmother's in June.
She has all sorts of things out there—
Chickens and ploughs,
And rakes and cows
And turkeys that stand still and stare.

Calendar Chat

Where June comes in April

A STRANGE thing happened here. It might have occurred almost anywhere for that matter. One afternoon a boy felt something drop on his head, then down to one shoulder and next in his pocket. The three landings were effected with amazing speed. And I imagine the boy began to think of jugglers and white doves and rabbits. He plunged one hand into the heavy pocket and found a flying squirrel, the first that I have seen in Montgomery, Alabama, where nature has all kinds of pleasant revelations for a northerner.

Though but a day's ride from Cincinnati, Montgomery has June in April. "What will be next?" I wondered as violets that had fringed garden walks all through February were overshadowed in March by the coming of bold scarlet japonicas attended by modest irises in purple, with gold daffodils to light the way. But since April has come it's almost impossible to tell of the bright sights that make a rainbow bridge for the gods of summer.

Pomegranate blooms are oriental vermilion. White and yellow honeysuckle blooms trail downward from roadside trees. Purple verbenas steal like runaway children through the meadows. What will be left for June here? But the mocking birds do not trouble themselves with this problem.

They are everywhere all day. Here and there flash the gray and white feathers and from all directions come the voices of these ventriloquists, even at night. Sometimes they are the cardinal, and one is fairly well satisfied with the imitation till the vibrant trill of the real cardinal sounds and one hears among white oleanders the song that rang from snow tipped spruces. The bird in red seems more sincere than the medley singers, Catbird, Mocking bird and Thrasher.

An old man told me that as a boy he caught cardinals to sell and got many cruel bites from their strong beaks. I saw another crested friend of mine, the waxwing, here in Montgomery early in March. I can call him

"friend" now though he seemed a bitter enemy to our childhood. Hosts of waxwings would come wheezing down into the cherry trees in June. And we children always feared that the cherries could not hold out for the canners, the children and the business-like waxwings.

"There're those old waxwings!" we would sigh as the brown host came to work like the Indian hop gatherers of the West. Yet cherries were plentiful and Junes were merry. Did you ever wonder at that quaint little name, "waxwing"? The bird gets it from the red spots on its wings. These reminded some one of sealing wax.

The Hedge in Spring

THE hedges are so pretty in the spring,
When all the little leaves are green and new,
And all the fence so solid and so square
It seems no boy on earth could wriggle through.

Pigments

WHEN my sister and I were small, friends who knew of our love for painting would present us "toy sets" of paint. And how we detested these little pasteboard boxes with the insipid lozenges of color! The reds were bricky, the blues chalky, the browns like thin extract of mud.

The brushes accompanying these colors had bushy uneven heads. The illustrious Benjamin West did his first paintings with a brush that his mother had made from cat's fur. But Benjamin Wests are scarce and bushy brushes prove discouraging to amateurs. When in possession of the lit-

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Why?

By LENA WILLIAMS

This is a study of the internal Negro problems — jealousy; envy; lack of appreciation of merit and effort; gossip and refusal to co-operate; all of the too human frailties and shortcomings which by no sort of logic can be blamed on anyone but our very own selves.

"O' she is a passer." "She never speaks to a colored girl." "She is always hobnobbing with those old white girls." "I guess she thinks she is white." "None of the colored girls like her." And much more like this came from the lips of a talky bunch of High School girls while they were gathered to rehearse for a Christmas Play for their Church School. It was suggested by their leader that the girls possibly misunderstood the one they were so bitter against. This idea was laughed at in unvarnished girlish glee. But it took the very youngest girl in the group to muster up the courage to say: "Well, I heard that it is not because she is 'passing', but because she wants to find out how white girls do things and since they like her, she says, she finds more pleasure with them than with the colored girls, who are always saying nasty, little senseless things about her."

Now, this is what appeared in the Record Book concerning this much discussed "passing" member of the class of 192— of the ——— High School, in ———.

"'Tis good will makes intelligence."

"—— is one of the most brilliant Latin students and one of the famous Greek students in the section. The girl most in demand at lunch time is ——, for she is noted for her Latin translations. She is always willing to lend a helping hand to her classmates and on many occasions aids a friend who is in distress. Truly, she can explain many things which the teachers themselves find difficulty in putting into our brains.

Hobby—Everybody's Latin.

Pet Expression—"I'll do it for you."

Future—Greek Professor.

Activities—Service Club, Classical Club, French Club, Athletic Club, Mathematics Club, Shakespeare Club."

This same "passing" girl received a scholarship from this unsegregated High School and is doing excellent work in one of the large Universities, now. The "talky" bunch knew of this girl's fine qualities, but from their conversation and their unwarranted opinions one would think that she verily was all they were making her out to be. And this despite the fact that none of their opinions coincided with the splendid Class Book Record description of the kind of a girl she really and truly was and is. Why?

II

It was in a College Course. The class was a large one in English A1-2. The group included many different peoples, as it was in the now ever popular Teacher's College Department. Good marks had been the good fortune of one of Afric's daughters in the class. This, strange enough, did not seem to cause much rejoicing on the part of the rest of Afric's daughters in the class. We numbered three. Every two weeks rolled around rapidly. Essays and themes required at these intervals began to pile up. Marks and comments on returned essays and themes began to be distributed. Some of us were made glad. Some of us became sad. Others got mad. The semester was drawing to a successful close for those who had been made glad. By way of diversion, the best themes were selected by the professor and the writer asked to read them to the class from his desk. One day "Afric's-daughter-of-the-good-marks" was seized with momentary strangulation because she was asked to come forward and read a theme. It was all over with! How glad Afric's daughter felt! Her theme was the last of four selected that day. She had hardly finished when the glad closing bell, clarion and clear, rang in the hall. This was usually the mad rush-out, the grand exit, in haste and hurry. But not so today. This happened: at least three-fourths of the class came rushing up front, instead of out the hall door, to shower compliments upon the theme read, the reading and, yes, the reader.

Of course "Li'l Afric" was very happy. Why not be? But then she was hurt, too. O, so hurt! Did you ask why? Well, as she was relating the day's doings to her husband at dinner, she remembered that not one of her "sisters-in-color" had come to the platform to say one word! She remembered they had remained with the rather slim gang that rushed home. She wondered about this. Then she forgot about this. Why remember unpleasant things?

Often she was included in reading the themes group. Seldom she received a kind word from her "sisters-in-color" but always from her "sisters-who-were-not-colored." But, one fine day, two of us were selected to read, out of the usual four. Thanks be! "Afric's-daughter-of-the-frequent-readings" was so very glad that one more of her very own people had pushed up to this high place in the class activities. This was her chance, she mused, to show her sister what she should have done on these other occasions of the previous readings. The former reader rushed up to her ebon-hued sister first, as the readers always took front seats in the class period. Her ebon-hued sister was looking straight at her when she approached. But was it true or was it a mistake? No. It was too true! The "latter-reader-of-color" was too busy receiving the compliments of the others of the class to even notice a "sister-in-color." At last, the "latter-reader-of-color" could not escape it, her hand was caught warmly by the first reader's and words of sincere congratulation were spoken. No, there was no mistake, even this time. The one receiving the compliments was looking vaguely over the head of the one bestowing them, seemingly eager, only, for the compliments from the predominant race group of the class. The compliments being tendered by a real blood and race sister were at a noticeable discount when compared to those coming from the noble Nordics. Now the two of us were plain, ordinary colored persons. Neither could have "passed" had we wanted to be other than God had made us. But such racial unsisterliness! Such "unhuman" behaviour! Why?

III

We thought we knew the location of a playground we were asked to visit, but as we approached we saw no colored folk there and hesitated to go within. The playground was bristling with little white children, with eager-eyed and smiling-faced white mothers, with bigger and interested daughters and sons at their sides. We inquired of the one, and only, colored woman we saw, if this was the ——— Playground. It was, we learned. We then timorously asked if Miss ——— could be seen, as we had been asked to visit the closing exercises by her. Our informant did not know the teacher's name, or anything about her from her vague look. We waited for her to return, as we thought she left us to bring us some news of our friend and the teacher. We waited in vain. We possibly would have been waiting yet, had we not asked a white woman if the "teacher" was anywhere around. At once she called her daughter, whom she said was "dead in love" with the

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THE BROWSING READER

"WHAT THE NEGRO THINKS", by Robert Russa Moton, Doubleday, Doran and Company. $2.50. "Rope and Faggot", a biography of Judge Lynch by Walter White. Knopf. $3.00. "Black America", by Scott Nearing, Vanguard Press. $3.00.

THREE books before me are of intense and vivid interest. One could not well imagine three essays on practically the same subject more diverse in manner, treatment and conclusion, and yet they all deal essentially with the same set of facts. Of course, there is great difference in emphasis, in manner of approach, but they all are written by sincere men who seek the truth and follow it; who have given much of their lives toward human knowledge and uplift.

MOTON THINKS ALOUD!

I TURN, perhaps, naturally first to Dr. Moton's "What the Negro Thinks". This is a book that would have been unthinkable ten years ago and would have caused something like a riot twenty years ago. It is, on the whole, the best thing that has come out of Tuskegee. Even, when one remembers "Up From Slavery" and Industrial Education itself, it is best because it is frank and clear.

"Up From Slavery", the biography of Booker T. Washington, was a work of art with characteristic reticences and careful arrangement. Dr. Moton's book is straight-forward and candid. He has left his old habit of merely saying something nice for the consumption of white folks; he has dropped most of his jokes, and written a straight-forward word which will receive the assent of practically every Negro reader, and cannot be gainsaid by white readers.

The book is divided into eleven chapters. The first chapter is called "I Know the Negro", and it ends with the word: " 'Know the Negro!' When a white man boasts of it, he simply discloses how little he knows of this race."

The Second Chapter is on knowing the white man, and the author points out that the Negro "has a far better chance of knowing the white man than the latter has of knowing the Negro."

Chapter Three is about the advancing Negro. "This advance in intelligence, culture and worldly estate that this particular element of the race has made, has convinced them by oppression and comparison that there is no essential difference between white people and black people to warrant such discriminations as is practiced against all Negroes."

The Fourth Chapter notes the frequent effort to settle the Negro problem. "From the beginning, however, the attempt has been made to fix permanently the status of the Negro and so remove the subject from public discussion and agitation. But it refuses to stay fixed, and this largely because the chief factor in the problem—the Negro himself—has had no place at the council table when the adjustments were made."

Then in 3 chapters, Mr. Moton considers Negro disabilities: segregation, "jim-crow" cars, schools, housing, the ballot, the courts; and in every single case, instead of the hedging and special pleading that many of us have always expected from Tuskegee, his statements are almost without exception the sort of thing that we ourselves could have said. "No phase of discrimination against the Negro touches the race more widely or intimately than segregation." There is a description of the difficulties of "jim-crow" cars and street cars; of Pullman travel; of food while traveling; of waiting rooms and ticket offices; of treatment on the trains; of steamboat lines and bus lines; and the final declaration that all this segregation "is regarded as the most humiliating form of racial discrimination with the least substantial excuse of justification." The school situation is explained and it is shown that separate schools mean "distinctly discrimination, neglect and inferior provisions for the Negro."

"The thinking Negro refuses to accept the idea that race prejudice is natural and inevitable, that it is inherent in the child, either white or black. He insists that it is acquired and cultivated, and that the greatest single aid to its cultivation is segregation."

Mr. Moton then goes on to explain the feeble line of demarcation today between the N. A. A. C. P., on the one hand, and the Hampton and Tuskegee School of thought on the other, and he concludes fairly:

"The two groups are alike opposed to legal segregation in principle; both regard it as undemocratic and unchristian, as unfair in principle as well as in practice. In truth, they are working for the same thing in different spheres and by a different approach."

In the same way the housing difficulty is frankly set forth; the record of the Negro in Reconstruction is defended, and despite any murmurings from the grave of Booker T. Washington, the author writes:

"The thinking Negro insists that the white man's civilization is as safe with a ballot in his hands as it is with a bullet or bayonet."

Dr. Moton arraigns the courts for injustice and defends Negro office-holding. He explains the case of the Tuskegee Hospital and says:

"The Negro feels that the nation has declared itself once for all in the amendments to the Constitution on the question of equality of all of its citizens. With this as justification he is resolved to realize in fact by every honourable, righteous, and peaceable means what has been thus established in principle at such great cost both of blood and of treasure."

Then follow three chapters of conclusions. "The disabilities of the Negro in the law and the discriminations against him in the government are merely the reflections of a deeper and a stronger public sentiment which goes beyond the law and exceeds the government in making distinctions between black and white in our republic, to the advantage of the white and the disadvantage of the black."

The Negro's reaction to this is noted. "Any Negro, every Negro burns with indignation when he pays full first-class fare for a railroad ticket and then has to ride in a crowded, odorous, flimsy, dirty, second-class coach. There is no one word to describe the complex of his emotions when a Pullman ticket agent tells him he has no space, and he then, going around the corner and calling the agent over the 'phone, is told that there is plenty of space. Only the word 'contempt' describes his emotional reaction when, after reading of a 'black brute' done to death by a 'quiet, orderly mob' accompanied by women and children, on the next day he reads of young colored girls ravaged by a member of one of the 'best white families' who is later declared 'insane'; and then recalls that a short while before

(*Will you please turn to page* 210)

ALONG THE COLOR LINE

EUROPE

¶ The American Negro singers, Turner Layton and Charles Johnstone have been singing in Berlin. At a concert at Philharmonic Hall they gave 27 numbers, including Negro spirituals, and were obliged to give a half dozen encores; the audience refused to leave until the lights turned out.

¶ In two daily papers of Vienna, Austria, articles from THE CRISIS have been translated recently and printed. One has been John F. Matheus' story "Swamp Moccasin," and the other, Walter Everette Hawkin's poem "I Am Africa!" The translations were done by Anna Bindermann and Victor Bauer.

¶ When "Porgy" was given in London, there were 11 curtain calls at the first performance and the critics declared the play a "stirring achievement."

AMERICA

¶ The American Shakespeare Foundation is co-operating with the Shakespeare Memorial Fund in the effort to raise $2,500,000 for rebuilding and endowing the Shakespeare Memorial Theatre at Stratford-upon-Avon, which was destroyed by fire on March 26, 1926.

¶ In the Theatre it is proposed to have memorials to the actors of world-wide fame, and the American Shakespeare Foundation has asked James Weldon Johnson to head a committee which will have for its purpose the placing in the Theatre of a memorial to Ira Aldridge, the great Negro tragedian.

¶ This Committee has already nearly finished raising of a fund of $1,000. Persons interested may send their contribution to Mr. Johnson at 69 Fifth Avenue, New York.

¶ The John F. Slater Fund, whose President is Dr. J. H. Dillard, reports disbursements for the year ending September 30, 1928, as follows: To Negro colleges, $32,050; to County Training Schools, $106,375. The work for the establishing of County Training Schools was begun in 1912, when four schools with 20 teachers, and seventy-seven high school pupils were established; from public tax funds, $30,342 given, to which the Slater Fund added $2,000. Sixteen years later, in 1928, the number of schools had increased to 328, with 2,379 teachers and 14,092 pupils in high school grades; from the public tax funds, $1,269,225 was being appropriated, to which the Slater Fund added $100,675, and the General education Board, $45,164.

Ira Aldridge

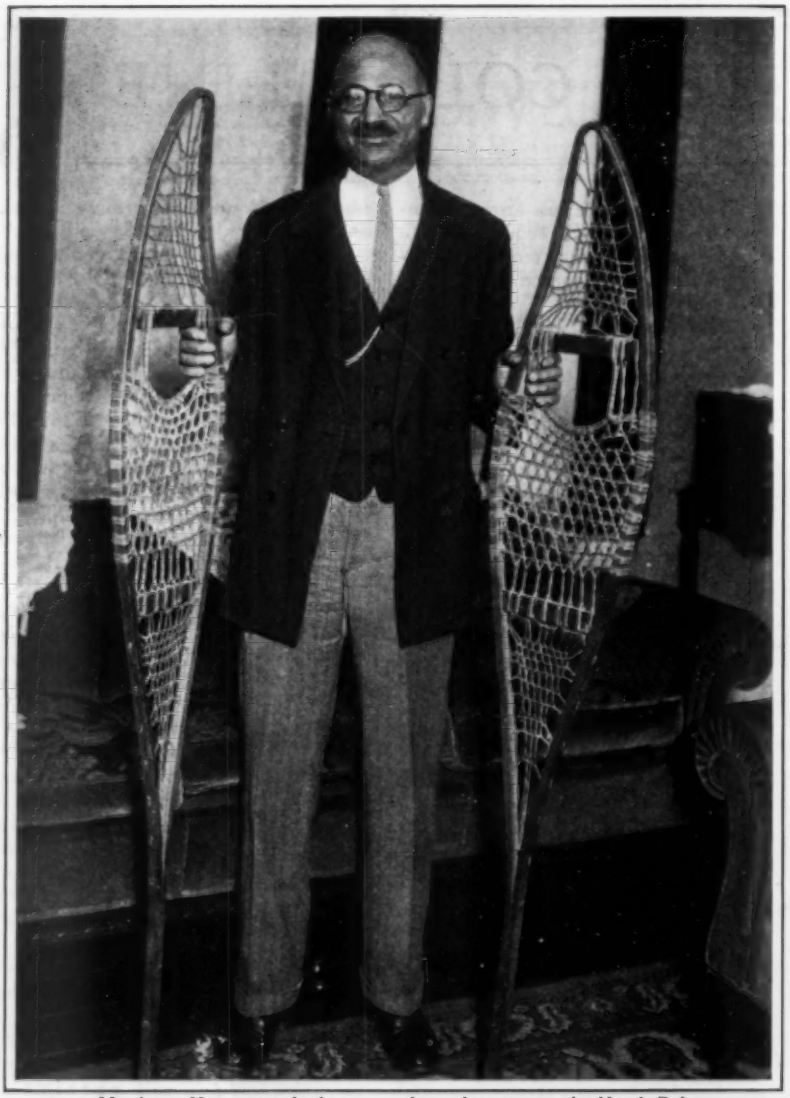
¶ According to the United States Census, there were in the South in 1925, 831,455 colored farmers, of whom 159,651 own their farms, and 34,889 own their farms in part. No figures are published for the whole Negro population of the country.

¶ Cornelius W. Johnson drew the cartoon which is our Frontispiece this month and will receive a Krigwa prize supplied by the colored banks and insurance companies. Quoting Shakespeare's "All the world's a stage", Mr. Johnson describes his carton as follows:

"On this stage, are all of the races in America; Jew, Caucasian, Indian, Mongolian and last but not least the Negro.

"In the center of this stage are the steps to success and financial independence and tapering from top to bottom and around the steps is a huge pile of money.

"Under the spot light at the top of the money-mound we have the Jew; below him is the Caucasion, Uncle Sam, envious of the Jew's higher position of



Matthew Henson and the snow-shoes he wore to the North Pole.

financial independence. On the steps to Success we see the Indian and the Chinaman; the former having recognition in his outdoor life, beadwork, tobacco and corn products; the latter, through his laundries and restaurants.

"In front of the steps on the floor of 'good times' we have the colored man, happy and unaware. His books of knowledge, finance, banking, business, etc., are on the floor untouched. Cobwebbed!

"At the side we see Prejudice with the Negro in his hands, but annoyed by the position of the Jew who is financially out of his reach."

THE NORTHEAST

¶ Matthew Henson who went to the North Pole with Peary is 62 years of age and a clerk in the Custom's House, New York City. He is the only member of the expedition now alive, and will soon celebrate the 20th Anniversary of his discovery of the Pole.

¶ The Morgan College Players from Baltimore entered the National Little Theatre Tournament in New York where they contested for the Balesco Cup. The Morgan Players presented "The Man Who Died at 12 o'clock", by Paul Green. Randolph Edmond directs them.

¶ Francis E. Rivers was born in Kansas City in 1893 and studied in the public schools of Washington. He took his A.B. at Yale, and received his Phi Beta Kappa Key. He studied law at Harvard, served as First Lieutenant at the front in the World War; finished his law course at Columbia. He was admitted to the New York Bar and is the first colored man to be made a member of the Association of the Bar of the City of New York.

¶ Smith College has over 2,000 women students, of whom three are colored. One of these latter, Harriet I. Pickens, daughter of William Pickens, has been elected Basketball Representative for 1929-30. Basketball is a major sport and Miss Pickens has general charge of basketball at Smith for this year.

¶ Myra Logan, daughter of Warren Logan, former Vice President and Treasurer of Tuskegee Institute, has been awarded the income of a $10,000 scholarship for four years at the New York Homeopathic Medical College and Flower Hospital. Miss Logan is a Bachelor of Arts of Atlanta and a Master of Arts of Columbia.

¶ The Dixwell Players of New Haven have presented plays for a third season. The bill included "Suds", by Arthur C. Clarke, "Rackey", by Ernest H. Culbertson, and "The Man Who Died at 12 O'clock", by Paul Green. The first play was written by a member of the staff of the Dixwell Community House.

¶ At the Westside Y. M. C. A., West 57th Street, New York, the *Triad,* a house paper published for the residents, carried this article in its issue of April 18th:

"A while ago a couple of young babies from down south saw a colored member of the employed staff taking a shower. Their southern limitations, traditions and other handicaps rebelled and they complained. They complained rather freshly, high-hatedly, superiorly, and superciliously, if you get what we mean. Now it just happened that the colored gentleman was in every way far superior to the white boys; he was manifestly better educated, he holds a responsible position here, has a wife and family, owns his home, has a savings account and insurance, is Superintendent of the Sunday School of the church which he helped organize, and he is a lay preacher; and he brought a younger sister to America and was the means of seeing her through college. This sister now holds an A.B. from a prominent eastern high seat of learning. His good breeding was instantly proven: he suggested that the complaint be rendered to the proper authority, the Dormitory Secretary, and refused to partake in any altercation which the lads from cotton and tobacco land were willing to start.

"Scrappy babies from the south who haven't as yet clawed themselves from the foolish tradition plus the caste system should realize that they are up north where at least a greater measure of freedom is accorded all. They might also remember that they are in a Christian organization, and that Jesus Christ was interested in people and attitudes and souls and hearts and minds—not in color."

THE MIDDLE STATES

¶ Everette Utterback of Pittsburg, won the 100-meter distance over Berlinger of the University of Pennsylvania, and Cramer of Gettysburg College. The race was one of the events of the Decathlon Championship races

Schuyler Phillips, Page 201.

DISTRICT OF COLUMBIA AND BORDER STATES

held at Franklin Field, Philadelphia. Utterback, also, set a new Games record of twenty-three and one inch in the broad jump.

¶ A national Negro music festival was held in Philadelphia May 25th at the Academy of Music. The festival was sponsored by the American Interracial Peace Committee, of which Mrs. Alice Dunbar Nelson is Executive Secretary. Among those taking part were the Hampton Chorus under Nathaniel Dett, the Lincoln University Glee Club, the Howard University Glee Club, the Fisk Quartet, Rosamond Johnson and Taylor Gordon, Florence Cole-Talbert, Lucretia Lawson-Love, Carl Diton, Clarence Cameron White, and the colored band from Wanamaker's Store. The program was arranged by Alfred Johnson, Supervisor of Music in the Washington schools.

¶ In April for the first time in the history of the United States a Negro was admitted to the Bar in the state of Delaware. Louis Lorenzo Redding, is the successful applicant, and he writes to us that "women, Jews and Negroes" were long proscribed by the Delaware bar. Women and Jews broke in some time ago.

"I was told by a member of the Law Examining Board, when I took the preliminary examination, that no former Negro applicant had satisfied the technical requirements for admission. These requirements are rules of the Superior Court and, in addition to residence for one year and certifications of integrity and good moral character, are as follows:

"1. Passing a preliminary examination; (2) Registration as a student of law for six months in the office of a lawyer who has been in practice in the courts of Delaware for at least ten years; (3) Passing a final examination on the principles of law and equity.

"It is not difficult to understand that if a settled prejudice against Negroes did exist the requirement numbered two could be readily employed as an effective barrier to their admission."

Mr. Redding confidentially believes: "That in the future every Negro who qualifies for membership in the Delaware Bar will be admitted on the basis of that qualification."

Mr. Redding was educated at the Howard High School, Wilmington, and Brown University and Harvard Law School.

THE SOUTH EAST

¶ Daisy Wimberly Thrope, a white columnist, writes in the *Macon Telegraph*, a white Southern paper:

"Macon has an unknown soldier of her own. A soldier, unknown to himself, who has never worn a uniform or heard the din of battle. He has never carried a musket even, but he has carried, and still carries, the bravest heart and sacrificial courage that constitutes a hero.

"The usual throng of business men and women were hastening on, one morning in the pursuit of their different duties, when a crashing of glass from within Thorpe's Clothing store sent a warning of danger to each and every one of them. A terrific explosive crash followed which sent steam, blinding smoke along with an avalanche of crumbling timbers, through every passage and opening. One agonized scream from a woman and all was still—save from the mass of settling ashes and tottering brick front that told of the destruction and ruin behind it.

"The throng had fled to safety zones to send out calls for help—all but one. This one, only a slip of a youth leaped in the face of death to a landing on the tottering wall, smashed with his selfless valiant hands, the panes of a window that stood between assistance and the cry of distress ready "not to reason why," ready "but to do and die.

"When stopped by a shout from below that all were saved and unhurt, he humbly breathed a prayer of thanks, and escaped, unhurt himself. Before thanks or praise for his meritorious heroism could be proffered, he had vanished—unknown.

"And he was one of Macon's sons,—not a white one but a Negro."

Florence Cole-Talbert, Page 198.

L. J. Hexter, Page 200. Walter White, Page 211. L. L. Redding, Page 199. F. E. Rivers, Page 198. Mrs. Lindsay, page 202.

¶ The Second Fact-Finding Conference met in Durham, North Carolina April 17th-19th. The most important speeches were made by Allison Davis of Hampton on "A Crisis in Negro Education"; W. C. Matney of Bluefield Institute, on "Co-operative Business"; and "The Recent Trends in Employment in Negro Labor", by T. Arnold Hill. The Conference is becoming a forum for plain talk and truth telling. Dr. J. E. Sheppherd is president.

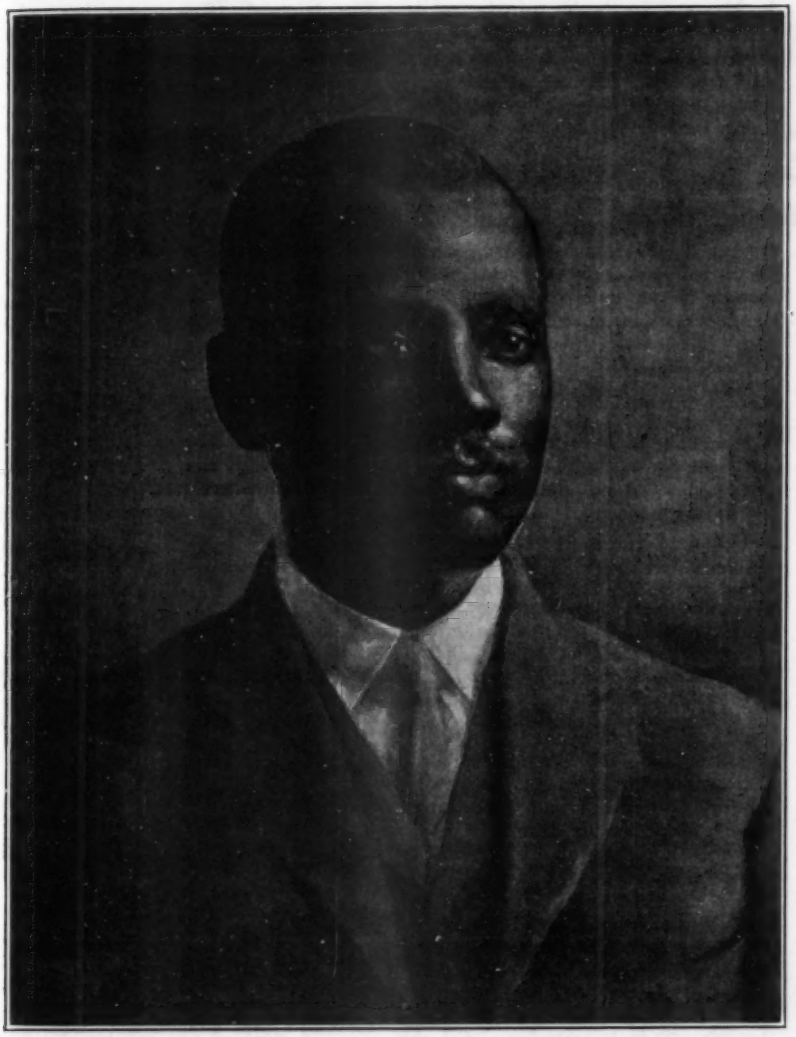
¶ Lucius E. Williams, is dead in Savannah. Thirty-five years ago he came from Americus, where he was born in 1871, and for fifteen years had been a mail clerk. He organized and became first president of the Wage Earners' Loan and Investment Company. Afterward, this company became a bank and he became its President. It was chartered in 1913 and for a time was the leading colored bank in the country. Unfortunately, about four years ago, Mr. Williams suffered a paralytic stroke. He tried to keep up his wise supervision of the banking affairs but the bank failed last year.

¶ In Bryan County, Georgia, the names of Jews have systematically been eliminated from the Jury Box. The Jews appealed to the courts, and in April the Supreme Court of Georgia upheld the demand of Jews to have their names in the Jury Box. In most counties of Georgia, Negroes are similarly excluded from Jury lists.

¶ An interesting sidelight upon the helplessness of the better class of Negroes in the South because of disfrancisement is shown by the attempt of the Board of Education in Savannah to move the colored Beach High School from the city to the campus of the colored State College outside the city limits. The colored citizens are up in arms at a proposal which would make their children go five miles out of the city for high school training.

¶ Last year there were built in Georgia 17 modern school houses at a cost of $110,930. Of this cost, $82,091 came from public funds, $16,600 from the Rosenwald Fund, $9,114 from Negroes, $1,900 from white people, and $1,225 from the General Education Board. During 1929, 5 more schools have been built. In the whole state, there are 220 of these Rosenwald schools.

Everette Utterback beating the Nordics, Page 200.



James H. C. Butler.

¶ James Henry Coit Butler was born in Savannah, Georgia, 1852. He was educated at Beach Institute and Atlanta University, and eventually became Principal of the West Broad Street School, where he taught for nearly fifty years, until his death in 1921. Our picture is from the memorial painting by E. A. Harleston.

THE MIDDLE WEST

¶ The University of Chicago staged a tribute to "Womanhood" in April. Strong pressure was brought to keep colored women from participating, but the managers of the affair refused to discriminate, and all races were represented. The affair was notably successful.

¶ A cast of 575 colored actors gave a pageant "Milestones" recently in Cleveland before a packed house at the public Music Hall. The Pageant was directed by its author, Mrs. Ada Crogman Franklin of Kansas City.

¶ Schuyler Phillips lives in Kalamazoo, Michigan, and is 56 years of age. He was a soldier in the Spanish American War; a rider in Buffalo Bill's Wild West Show; a business man and a leader. He received only a common school education, became a cook on a Great Lakes steamer and then opened a restaurant in Minneapolis. He helped build the State Capitol at St. Paul, Minneapolis; organized the colored Federation of Labor in Kalamazoo, and the local branch of the N. A. A. C. P. He has been Notary Public and deputy Sheriff. He has held high place in many of the fraternities. Recently, he has been developing a religious center and Tabernacle at Boxholder Beach. He is at present sick with a heart ailment and several hundred people, over half of them white, have visited his home during his illness.

¶ The "Grand River Boulevard Improvement Association" of Detroit, Michigan, has been organized to make the Northwestern section of Detroit "as desirable as possible", both for residents and business purposes. One section of the Constitution says:

> "In order to attain this purpose it is necessary to restrict membership to people of the Caucasian race and use all possible means of excluding all others from and within the designated area."

There are a few colored people already living in this section of the city.

SOUTH CENTRAL STATES

¶ April 19th to 21st there was held a three-day festival of music and fine arts at Fisk University. All of the musical organizations of the campus acted as hosts to the Fisk Jubilee Singers just home from Europe. On Sunday afternoon the Mozart Society sang Bach's Chorales, Palestrina's Exultate Deo, 12th Century church music, Russian songs and Norwegian melodies. John W. Work, Miss Ruth Shappell and James A. Myers directed the music. The art exhibit of the Harmon Foundation was exhibited during the Festival.

¶ Fisk University will close its fiscal year with all bills paid. The University has received this year $250,000 from the Rosenwald Fund and the General Education Board and $400,000 from the General Education Board for a library. The estate of James D. Burrus will net the University $120,000 instead of $100,000. Dr. George E. Haynes of New York City has been elected Alumni Trustee for two years. The other Alumni trustees are Dr. F. A. Stewart of Nashville, Dr. William N. DeBerry of Springfield, Massachusetts, Mrs. M. L. Crosthwaite of Detroit.

¶ The Louisiana Reality and Finance Company with an authorized capital of $50,000, has been organized in New Orleans to deal in real estate and sound industrial loans. The President is Dr. P. P. Creuzot, a dentist.

¶ Mound Bayou, the Negro town of Mississippi, founded by Isaiah Montgomery in 1887, is celebrating its 42nd Anniversary.

TRANS-MISSISSIPPI

¶ Dan Desdunes, a famous band leader of Omaha, Nebraska, died April 24th. He was organizer and leader of the best musical organization of its kind in the Middle West. For twelve years he gave instruction in music at Father Flannagan's Boys Home and at the time of his death was instructing a white band at Louisville, Nebraska. Desdunes' band has played at state and county fairs in the Central West for

years. The white Masons offered their temple for the funeral services and the funeral was the largest given any colored person in the history of the state of Nebraska. Mr. Desdunes is survived by a widow and a son, who is also a musician.

¶ The class in Sociology of Kansas University recently made a tour of the Negro business and residential center of Kansas City. Three colored students and 28 white students were in the group,

¶ The Des Moines, Iowa, *Register* says editorially:

"A Debate was held recently in Chicago between Dr. Du Bois of THE CRISIS and Lothrop Stoddard whose 'Rising Tide of Color' has been widely read. Technically, the question was the Negro's right to 'cultural' equality. In fact it was the Negro's right to the opportunties and privileges of the other racial groups. The mere fact that such a debate was held is of itself significant. . . .

"However it may work out, everybody must see that the real problem before all the peoples is the ultimate working relations of these racial groups to each other, for they are all here and apparently all here to stay, and they are too numerous and too nearly equal in capacity for any one of them to assert a dominating superiority and maintain it. Whether in the end it results in the 'cultural equality' Dr. DuBois argues for, or the 'social' equality Lothrop Stoddard points to in warning, the fact remains that some sort of working relation must be set up which all be willing to accept as better than an unending struggle for racial supremacy."

¶ Mrs. Isabel B. Lindsay, senior worker at the Mason District Provident Association, St. Louis, has been selected as the St. Louis member of the Institute, sponsored by the American Association for Organizing Family Social Work. This Institute meets annually in New York City and is composed of twenty workers from as many different cities, each worker the selected representative of the family welfare agency in her city. It is arranged for intensive study of selected phases of social work.

¶ Mrs. Lindsay is the second colored worker so honored in St. Louis, as Mrs. Gladys Carrion Gray was selected as the member in 1927. Mrs. Lindsay is a graduate of Howard University and a member of Alpha Kappa Alpha Sorority. She has done post graduate work at the New York School of Social Service.

THE SOUTH WEST

¶ In Dallas, Texas, there has long been an active Little Theatre among the white folk. The interest has now spread to the colored people and Louis J. Hexter, the leader of the white group, has been training some colored players. Without formal organization interested people came together, and finally put on some plays by Paul Green and Eugene O'Neill, which were very successful.

¶ Mrs. Julia Caldwell-Frazier is dead at Dallas, Texas. For more than 20 years she taught Latin in the Booker T. Washington High School and became one of the best known women in the state. Afterward, she took up work as an officer of the Women's Department of the colored Odd-Fellows Fraternity. She was an ardent worker in many social fields.

¶ There are 228,460 Negro children of school age in Texas, of whom, 201,798 attend school. There are 2,000 public schools, and 200 high schools. Of the high schools, 54 are four-year schools. There are 14 institutions doing college work. The average length of the public school term is 124 days. Contingent gifts have been offered by the General Education Board of $300,000 to Wiley College and $100,000 to Prairie View State College.

WEST AFRICA

¶ The Honorable W. T. Francis, United States Minister to Liberia, is scheduled to return home on a sixty days' leave of absence during July.

¶ The 4th session of the National Congress of West Africa took place at Lagos, Nigeria, April 7th to April 21st.

¶ It is rumored that an attempt will soon be made to abolish the Bachelor of Arts course in Fourah Bay College, Sierra Leone, West Africa. If this is done, it will be in accordance with the recommendation of the Thomas Jesse Jones Committee and will mean the closing of the only effective Negro college at present in West Africa.

¶ The Bishop of Accra estimates that the native alcoholic drink bill on the Gold Coast amounts to $12,500,000 a year. The leading Africans are in favor of prohibition, but English merchants object.

¶ The French are constructing a railroad to unite Brazzaville with Black Point, on the Coast. This railroad will be the only outlet for products of the French Congo. It was begun in 1921 and so far is said to have cost 17,000 human lives! All of the work is done by hand and by forced labor under the whips of overseers. The result has been an uprising, which is being put down by bloody measures; but no exact information is allowed to leak through.

¶ Herbert MacCauley, who was sentenced to six months' imprisonment at Lagos, was released February 26th. The Nigerian Government has only made him a martyr and given him greater popular support than ever.

SOUTH AFRICA

¶ The South African election takes place June 12th. If the South African party wins, the native bills will be dead and the policy of laisser faire will be resumed, since the followers of General Smuts are hopelessly divided on the native question. If Hertzog remains Prime Minister, the native bills cannot be adopted, as their passing requires a larger majority than he possibly can expect.

¶ A number of distinguished white men of South Africa have issued a warning manifesto. It concludes:

"If the Bantu develop and full citizenship is denied them, there is bound in the end to be a clash. It would no doubt be possible to keep them down by force, but force has never proved a lasting remedy, least of all in South Africa. A denial of full civic rights to a civilized Bantu people would mean a challenge to all non-European peoples of Africa and not of Africa alone. It might precipitate a racial struggle, the possibilities of which are too dreadful to contemplate, especially in their impact on European civilization in this country."

EAST AFRICA

¶ Lord Delamere of Kenya and his party in East Africa, comprising less than one per cent of the population, are demanding political control of three million natives. In 1923, the Duke of Devonshire, Secretary of the Colonies, denied this demand, declaring "the interests of the natives must be paramount." Notwithstanding this, the Ormsby-Gore Commission was appointed. This Commission declared that the demand of the whites for responsible government, was out of the question. But the whites were not satisfied. They continued their argument. Mr. Amery, Secretary of the State for the colonies then appointed the Hilton-Young Commission. This Commission in its recent report practically agrees with previous commissions, but the whites now declare that the only scheme which they will accept is one with a legislature with a white majority. The British Government has appointed a joint committee of both Houses to consider the Hilton Young Report.

INDIA

¶ The World's Student Conference met at Mysore City, in December. The Maharajah granted the use of an open camp to the delegates. Practically every country in the world was represented, including the Negroes of the United States.

Postscript

by W. E. B. DuBois

THE OPPORTUNITY OF ATLANTA

AT last the way is open for Atlanta University to come into its own. No institution in the world has the opportunity which this old and deserving institution has lately been offered.

Atlanta University has long been a pioneer, and a pioneer in causes that cost. It stood for higher education when the higher education of Negroes was a matter of criticism and ridicule. It stood for the social equality of teachers and students, when both threats and inducements were offered it to make it draw the color line in its own dining room and in its public meetings. In the day when Hampton, Tuskegee and many leading schools bowed to that prejudice, Atlanta held its unwavering ideal. Atlanta began the scientific study of the American Negro before a single other institution of learning in America offered a course of lectures on the Negro problem or made any attempt to measure or study the black man.

As a result, Atlanta University was silently condemned, boycotted by philanthropy, and faced with starvation.

One excuse on the part of the great endowments for not helping Atlanta University was that the city of Atlanta, like Nashville, New Orleans, Raleigh and other centers, had too many competing colored institutions and that it was hard to choose between them. This was true. At Atlanta was not only Atlanta University, but Morehouse College, Spellman College, Morris Brown College, Clark University and Gammon Theological Seminary; not to mention several smaller private schools and the whole public school system.

For many years hints were thrown out that if some method of uniting these institutions were voluntarily adopted, endowment would be forthcoming. But such voluntary action was difficult for the separate Boards and the separate bodies of alumni. Impulse and encouragement from without was absolutely necessary. At last, however, interests representing three of these institutions and certain of the endowed educational funds have evolved a solution which is at once ingenious and hopeful. There is to be in Atlanta a men's college, Morehouse, and a women's college, Spellman, and the two are to be represented on the Board of a Graduate School—Atlanta University.

While no plans beyond this have formulated, it is not too much to hope that the other schools will gradually enter this greater university—Clark, perhaps, as a boarding high school and theological seminary; Morris Brown as an institute of technology or something of the sort.

So great a change must bring something of sacrifice and regret. Morehouse and Spellman must give up ambitions for graduate work and send their brightest students to Atlanta University. Atlanta must surrender its famous undergraduate body and the college spirit of other days. But such sacrifice is more than compensated for by the vista of accomplishment which a Negro graduate School faces.

A GRADUATE SCHOOL

PROVISION for undergraduate college work for Negroes is gradually being provided for: at larger colleges, like Howard, Fisk, Virginia State, Virginia Union, Wiley, Talladega and others; at Hampton and Tuskegee and the land grant colleges; at many state and private colleges in the North where discrimination is not prohibitive.

For professional training, we have two medical and dental schools, one law school, and several theological seminaries—a meagre list, supplemented by white schools where discrimination is widespread, especially in medicine. The new Meharry will be a God-send here.

But for graduate study, we must, with few exceptions, depend upon Northern institutions. Most of these institutions are quietly doing everything they can to discourage and exclude Negro students. Such students who are well equipped in mind, money and courage, continue and must continue to force themselves in to Harvard, Chicago, Columbia and other universities. But the man who needs encouragement and lacks funds and yet has the mental equipment will be lost to the race and the world unless we have a Graduate School in the South.

Such a Graduate School should offer first-class courses in the social sciences, history and economics; in the physical sciences, in biology, chemistry and psychology, in all those great fields of knowledge, where the Negro student has been practically excluded by drawing of the color line in all but the most exceptional cases. C. H. Turner, one of the great world authorities on insects, nearly entered the faculty of Chicago University; but the head professor, who called him, died, and his successor would not have a "Nigger", despite a reputation which was European; Turner died in a high school of neglect and overwork. Earnest Just, one of the two or three greatest authorities on the origin of life, got his chance to study by an act of private philanthropy. None of the great universities would dare give him an appointment. Fuller, a leading American pioneer in psychiatry, was refused appointment by hospital after hospital, simply because his grandfather was a Negro. Psychological measurements of Negroes have been almost confined to white folk unacquainted with Negroes or unsympathetic, because Negro psychologists could get no laboratory experience. Our history has been written by our enemies; all Egyptian and Ethiopian history and the history of the Sudan has been written by white men who, save in a few cases, hold American and English prejudices against Negroes. The Harvard Expedition under Reisner has been recently excavating Ethiopia and raising heaven and earth to disparage Negro blood and misinterpret Negro history. We have had a little chance in engineering, in physics, in chemistry, in the whole great field of modern technology, chiefly because no matter what our gifts were, no chance was given us to prepare and no career promised after preparation.

In the field of languages and literatures there is much to beckon us; Arabic and Amharic, the 400 tongues of Africa, the dark treasures of Spanish and Portuguese, the tongues of Asia and the isles.

Here, then, are the fields open to Atlanta University, if it receives, as now seems probable, adequate and uncircumscribed endowment. The old heads of the General Education Board, who believed in the Baptist faith, white supremacy and industrial training for Negroes, are gradually being gathered to their fathers with the blessings of God and the benediction of the faithful. In their place are coming a few men with vision, unblinded by color. If these men can be induced to make a real opening in the field of science for Negro mind and genius, a gate-way will be opened in the world which may in time transform it.

To some to say this is to laugh. But is it a laughing matter to stifle one-tenth of a nation's genius when the total is so pitiably small?

JOHN HOPE

THE CRISIS knows of no better man to lead a great new Graduate School than John Hope. Little has been said and written of John Hope because he is not the kind of man that wants or allows personal reference. But in a day when it is perhaps all too natural that Negro leaders with American "push" should be jostling each other into the limelight and not only modestly accepting but almost blatantly demanding recognition, John Hope has been an example of modest, untiring devotion to high ideals. He has worked and served quietly for thirty years as teacher and executive, as the friend of Youth and Manhood, and as one whose disinterested advice, balanced judgment, and sane outlook has been widely sought and followed.

John Hope was born in Georgia in 1868 and was educated at Worcester Academy and Brown; he taught 12 years and for 22 years has been President of Moerhouse College. He went to the front as "Y" worker during the war and he has been a man of wide and intelligent public interests and yet withal silent and modest, self-sacrificing and self-forgetful.

Since the war, he has faced every difficulty of organization and criticism, and yet, with all this, he has kept his soul, his sweet temper, and his sense of humor. He counts real personal friends among white folk and black, Northerners and Southerners. He is better suited than any living American by education and temperament, by experience and high ideal, to launch this forward movement of the Negro intellect. He deserves the whole-hearted support of every friend of the higher training of black men, and of all lovers of mankind.

THE STUDENTS OF LINCOLN

LINCOLN UNIVERSITY has 130 Juniors and Seniors. Recently, Langston Hughes, one of the Seniors, distributed a questionnaire among these students. Lincoln has never had a Negro Professor, although it has some colored instructors. The questionnaire asked these students whether or not they were in favor of having colored and white professors, or only white professors. The answers to this and other questions have been published by the *Afro-American* and we have been assured officially by the authorities of Lincoln that the facts given are substantially correct.

Of 127 students answering, 81 *were opposed to having colored professors!* This is the most astonishing blow which the higher education of Negroes in the United States has received for many a year. Grasp its significance: suppose that English students should declare by a nearly two-thirds majority that they did not wish to be taught by Englishmen, because they doubted if Englishmen had either the brains or the character to be their teachers. Or, worse than this, take the case of Chinese students where the nation has just grievance against white Europe; and imagine two-thirds of the students in a leading Chinese University voting that they did not want any Chinese professors, but preferred to have European professors!

This is what Lincoln University has done, and it focusses the light upon this institution where many persons have long had the uneasy feeling that things were not well. There can be, on the one hand, no doubt of the service of Lincoln to the nation. The men which she has sent out and scattered over all the United States are leading citizens and deserving workers. If their success proved that Negroes can only be taught by white folks, then the Negro race in America and in the world is indeed an inferior race. But this cannot be true because just as worthy and gifted Negroes have come out into the world from Howard, Fisk, Atlanta, and a dozen other institutions where Negro teachers have long been on the teaching force.

Manifestly, therefore, the success of Lincoln graduates has been in spite of race discrimination and not because of it, and the attitude of these undergraduates is not so much a proof of their lack of either sense or shame, as an astonishing indictment of the teaching of their white professors. If the result of their teaching is to train up young men to be ashamed or doubtful of themselves and their darker fellows, the white teachers have patently failed in their duty. This does not mean that they have deliberately taught this message or consciously inculcated disrespect for Negroes; but it does mean they certainly have not actively and conscientiously instilled in thier students a knowledge of what the Negro has done in the past, or what he is doing now, and of what he is capable of doing.

Indeed, this sort of thing is just what white men in the very nature of the case cannot teach even if they tried, just as Negro professors alone cannot wholly and completely present the case and attitude of the white world. Here lies the strength of the argument for a mixed faculty in all schools. This is the reason for importing foreign professors and lecturers and for increasing the contact of races in colleges. The failure of Lincoln to do this is bearing bitter fruit, and any persons, even graduates of Lincoln themselves, who have sons to send to college would do well to hesitate before putting them in an institution where they are liable to emerge with no faith in their own parents, or in themselves. Is it not time that the graduates of Lincoln aroused themselves and took firm hold of this threatening situation?

PAUL KENNADAY

PAUL KENNADAY is lying out in Greenwood beneath a great mound of flowers. It seems queer that he should be there. He was earnest and calm, sane and humorous. He was one of those who walks quietly but firmly along the solid earth. He was my friend. We did not talk much but we understood. He particularly understood and grew tense under the knowledge. For him the world was wicked but possible. He worked at it. He was not willing to sit down and stare about. The thing was too real, too humanly real to ignore. And so year in and year out he worked and inquired and helped. And then he died. Suddenly he died, in the midst of his manhood, comely in face and ripe in heart. He said as he lay stricken: "I must attend a CRISIS Committee Meeting tomorrow." And attend he did in spirit, not in body. And now he is not here. He will not sit with quiet eyes and measured word listening to my troubles and the troubles of the world. I am puzzled by the lack of all logic in his going; by the world's loss. Why, he was one of the first to form that group of 1909 which made the N. A. A. C. P. He was Chairman of THE CRISIS Committee. I wonder—and yet somehow I like to think of him lying there in the Spring sunshine beneath the flowers, eternally and perfectly at rest.

(*Will you please turn to page* 212)

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Epic of Fort Valley

(*Continued from page* 190)

rooms of principal's cottage partitioned into smaller ones. . . . Water, baths —Oh! joy! Brick buildings put up for laundry. . . . Acreage of farm enlarged.

The World War! Migration! The burning of Chapel Hall. . . . A great rural educational awakening. . . . Peach and Houston Counties take the lead in erecting Rosenwald School houses, Jeanes Supervisory work, farm and home demonstration work with its project of home-cured hams. . . . Sunday School Missionary work . . . Public Health Nurse work. . . The county men attending the annual sectional farmers' meetings and county fairs, bought more farms, improved the ones they had, improved their homes, churches, and entered heartily into the program of building school houses. . . .

Softly, softly, my heart overflows. . . . The great Voice whispers into the hearts of friends and into the school's life comes the American Church Institute for Negroes. Then follows more and richer gifts from the General Education Board. The Georgia Board of Education increases its gifts, friends open wider their purses and then a building campaign begins. Soon we see Carnegie Library, Royal C. Peabody Trades School, Academic Building, Training School, principal's cottage remodelled into a comfortable and convenient home. Other teachers' homes built. Jeanes and Huntington Halls remodelled—Ohio Hall—four-story boys' dormitory—plans now in hands of builder for school Dining Hall.

I see the principal through the sales of personal property in Georgia and North Carolina and loans on insurance policies, using the money to tide over hard times. . . . I hear again the prayers of Thanksgiving uttered near the close of the school year with not a cent in the treasury when a check for $5,000.00 came. . . . The first experiment with a fall garden that practically fed the school until Christmas time.

Loss of confidence, disappointment, poverty, being misjudged — brought wakeful nights, heartaches that tried the faith and patience, but a Christian institution has been established, occupied by people of refined, cultured habits, and whose physical plant is pleasing to the eye. The efforts have not been in vain. Thank God. Amen. Amen.

We plan a great celebration during May 22-29th, paying homage to 25 years of two lives spent in service. A quarter of a century of devotion. . . .

Timothy is tolling the supper bell and I, feeling so very young tonight, see the twinkling lights in the dormitories and think of other lights along Seventh Avenue, State Street and Wylie Avenue, without longing, without desire. I feel vibrantly close tonight to the triumph of ideals and the realization of dreams.

Jonny Tunes Up

(*Continued from page* 191)

the following: "Jonny is a Negro saxophone player, and is favored by a chambermaid, Yvonne, who might be described by that pleasing German adjective 'lebenslustige'. Anita the opera singer is his for the asking. Jonny disdains both women in favor of the precious violin possessed by Daniello."

Just before the American premier, we find a few more such comments. F. D. Perkins in the *Herald-Tribune* of July 8, 1928, describes Jonny as a white black-face comedian—a sort of Al Jolson! W. J. Henderson in the New York *Sun* of January 12, 1929, "shrinks from the adventure of telling the story" and leaves out everything. "Some of the sting has been abstracted," he writes, "by transforming the Harlemitish Jonny into a white man masquerading as a Negro. Krenek's challenge is that the world will be conquered by the Negro race, who will sit atop it, howling blues and mammy songs in defiance of the rest of the human family." Clair Holt in the New York *World* of January 13, 1929, says: "The adventures of Jonny, the ragamuffin Negro jazz-band player, enchanted by the white Anita, stealing the precious Amati violin, climbing at the end on top of the world to strike up a tune for America's jazz victory—all this is not the usual conception of an operatic theme." Why did she not voice this same sentiment when "Skyscrapers" was produced at the Metropolitan several seasons ago?

But there was one rift in the fog: Henry Casson Becker in the *Musical Review* of February 28, 1928, wrote: "The hero is a Negro, leader of a jazz-band, and an important portion of the plot is concerned with the hero's courtship of a beautiful primadonna. I explained the opera to someone 'high in the councils of dignified opera production in New York' and was told that I should be ashamed of myself for having sat through such an opera. I was dumbfounded for I had not bargained on this point of view. I made stammering references to *Aida, Otello, L'Africana* and other such operas but to no avail. He told me that in these

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cases the circumstances of color were not offensive. But Jonny is different!" Lawrence Gilman in the *Herald-Tribune* of January 13, 1929, vents his sarcasm on the Metropolitan version.

Krenek's opera was produced at the Metropolitan Opera House, New York City, last season. There were some extraordinary precautions. In the *dramatis personae* of the Metropolitan program appears: "Jonny, a black-face comedian and jazz-band violinist." Jonny has become white! Eddie Cantor, in the absence of Al Jolson, coached Michael Bohnen for the part of "Jonny"! Just under the caste was the notice: *"Correct librettos for sale in the Lobby."* This notice has seldom or never appeared on other opera programs. Gatti-Casazza evidently wanted to guard against those who might buy their libretti from the vendors on the streets and be shocked by what they read therein. He and his staff carefully went over the text and changed the original German, and this altered tale was the one printed in the "correct librettos for sale in the Lobby." At the bottom of this libretto was the footnote: *"The German text of Mr. Krenek's book, as here presented, represents the authorized version of the libretto as prepared for the performance at the New York Metropolitan Opera House."*

When Jonny first sees Anita in the corridor of the Parisian hotel, he exclaims, in the original text, "O, by Jove, die weisse Frau ist schön! (O, by Jove, the white lady is beautiful!)" Of course, a white black-face comedian would not say this, so it is changed in the Metropolitan version to "Die Frau ist schön (the lady is beautiful)." When Jonny proposes to Anita in the unaltered story, he says? "Warum willst denn nicht du meine kraft fühlen? Nur eine Nacht! Du sollst mich nicht wiedersehen. Ich kenne ja euch Weissen. Erst wehrt ihr euch, dann seid ihr beglückt, aud dann adieu! (Why will you not feel my strength? Just for one night. You shan't ever see me again. I know you white women well. At first you resist, then you enjoy yourself and then adieu!)" Shades of all the departed exalted Knights of the Ku Klux Klan! That *must* be blotted out. Besides, this is a white man talking. So they substituted (also with an eye to the morals of the community at large): "Warum willst du denn nicht meine Liebe kennen? Nur einmal, du sollst mich nicht wiedersehen. Ich kenne ja euch *Sängerinnen!"* etc. They translate it on the English side of the libretto: "Why do you refuse to learn how much I love you? Be kind just once—you'll never see me again. I know you *singers!" etc.* Thus white supremacy is saved once more. Again when Daniello buys off Jonny from Anita, the "Ote-toi, negrillon (Get away from here, darky)" becomes "Ote-toi, sclelerat (villian)!" There must be no incongruity because Jonny is not a Negro but white. They say to themselves over and over again, "Jonny is not a Negro but white." Later on when Yvonne becomes angry with Jonny on account of his indifference toward her, she calls him a black devil, which is changed merely to "devil" in the American libretto. That black-face white comedians do not usually wear their burnt cork on the streets and in the railway stations did not bother these translators!

The grossest stupidity of all the alterations was the one which changed the whole sense of the opera. They revised the main theme to suit their synthetic hero, and thus rendered senseless the whole story. The opera reaches a climax when Jonny, having followed Anita with the violin home from Paris, at last gets it in his hands again and leaps upon the piano singing:

"Jetzt ist der Geige mein, und ich will drauf spielen
Wie Old David einst die Harfe schlug,
Und preisen Jehovah, der die Menschen schwartz erschuf!
Mir gehört alles was gut ist in der Welt,
Die Alte Welt hat es erzeugt, sie weiss damit nichts mehr zu tun.
Da kommt die Neue Welt übers Meer gefahren mit Glanz,
Und erbt das Alta Europa durch den Tanz."
(Now the violin is mine, and I will play upon it
Just as Old David once played upon the harp,
And praise Jehovah, who created men black!
To me belongs all that is good in the world;
The Old world has produced it, but she does not know what else to do with it.
Then the New World comes traveling across the sea in splendor,
And takes the heritage of Old Europe by means of the dance).

The statement is almost unbelievable, but these idiots substituted in the above German text: "Und preisen Jehovah, der die Violinen für die Jazzgeiger erschuf (And praise Jehovah who created violins for jazz-violinists)!" Comment is unnecessary.

Now comes the crowning act in this whole affair in the hands of the Metropolitan management. They rewrote the libretto, changed the characters, warned the people to buy only the official librettos, et cetera, and then the whole Metropolitan caste went on the

stage *and sang the unchanged original Leipzig score word for word!* The audience sat back and laughed when the black-face clown leaped about the stage and said to Anita, "I know you white women, etc." They applauded when he got on the piano and praised Jehovah for creating him black!

Gatti-Casazza knew his people. How he must have smiled to hear the singers on the stage shouting across the footlights all the objectionable lines which he had taken such great pains to change in the librettos! And the audience beamed and clapped in bovine contentment.

N. A. A. C. P.

(*Continued from page* 192)

in the field of race relations in America. The leading newspapers of the country report the proceedings. More than that, dispatches concerning the conference proceedings are even cabled to editors in Europe. So the whole world is eventually informed of what goes on during these sessions.

Enough has been said to make it quite clear that this year's meeting in Cleveland represents an opportunity no colored American who can manage to attend, should miss. It bids fair to be a week that will be long remembered by all those who have a part in it.

H. J. S.

The Little Page

(*Continued from page* 194)

tle black lacquer boxes with twelve pans of real paint how happy we were.

We plied the brushes joyously but never thought of the interestingly varied sources of the colors. There was burnt sienna from the soil of Siena in Italy; ultramarine, named for expensive blue pigments of lapis lazuli; sepia from Sir Cuttlefish of the war bonnet, gamboge, the yellow pigment of Cambodia. So much for our paint box.

And now from Cambodia to Rome in the first half of the seventeenth century. Velasquez, court painter to Philip IV. of Spain and an artist who delights in portraying all sorts of fantastic dwarfs and jesters such as are found in royal households of the time, chances to be in the great Italian city.

The Duke of Olivarez has sent him from Madrid to buy pictures for the king's palace. While in Rome the Spanish portraitist paints his masterly likeness of Innocent X. Here in striking contrast he also paints Juan de Pareja. Juan de Pareja, Valesquez's Negro slave, grinds the color pigments for the celebrated master.

In the magnificent paintings of Valesquez you see the dark hand of the inspired pigment grinder, who worked with such care and skill that today the colors of Valesquez are outstanding for their freshness and force. The pigments of Pareja's skin were also a rich study, Valesquez found, and in the portrait of this gifted and beloved slave the master brings out the deep olive complexion.

When the portrait was exhibited in the Pantheon it was acclaimed such work of art that Valesquez in the same year, sixteen hundred and fifty, was made a Roman academician. As to the humble grinder he too became a painter. His "Calling of Matthew" today hangs in the Prado, the royal picture gallery of Madrid.

Now While the Time is June

JUST let me be a gypsy girl,
Oh, while the time is June,
To go beneath those still big trees
Under the ghost white moon,
That pours her snowy dust about
All over path and pike
The barn yard roof, the spire of church,
And aspen tree alike.
She pours the silver dust of night,
Down from those noiseless lips,
And now the world is softly white
For all our gypsy trips.

Why?

(*Continued from page* 195)

teacher, but was now too large and beyond the age of the regular attendants at the Playground. We saw this same white girl very busy, however, with the children of all colors. She came to us smiling and asked: "Who shall I tell Miss ——— wishes to see her?" Our names given, the girl rushed off and we passed a knowing glance at each other, feeling assured that we were at the right place because the young white girl mentioned our colored friend's name without our having spoken it, as yet.

Our friend and the "teacher" arrived very soon, now. When we whispered our dilemma to her we formed a triple alliance of hearty laughter because the "colored" people did not even know her name and also because they seemed to be so much in the minority.

We all recovered. We found good seats. We waited quite a while as Miss ———— told us the exercises would be delayed as her leading characters had at the last moment disappointed her because of a local Sunday School picnic. Her substitutes had been supplied by children who had volunteered only that day. All this time, white mothers with babes in arms and tots by their sides were streaming into

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were not all Baptists. The fatal picnic of this all important day was from a Baptist Sunday School. Where were the A. M. E.'s, the Seventh Day Adventists and even the Foot Washers, or even the non-church-goers-of-color? A conversation on one side:

"Miss ———— has had such a hard time with this closing play. Why, my girl had to be the queen and she never saw the part until last night." And, "My, but I'm tired. I sat up last night making paper dresses for this until two o'clock. I would never have done it if Miss ———— (the teacher) had not stayed also." "It's a real wonder she is able to have the Play at all with all her disappointments."

On the other side of us were some other mothers, only a few, however, and they talked, too. "Why I heard that this girl who is the teacher had to go around to the colored churches to drum up attendance for the playground or it would have been closed." "Why, say, do you know I heard that same stuff. I'm thinking something's wrong in Denmark, don't you think so?" Now, you could count the colored group on your two hands, and those present were only present to find fault. But in the midst of the two kinds of conversation, our "play was on." We forgot these nearby grumblers to observe the passing players of all nations. We remembered, only, the group who had sat up so late the night before to help with the costumes. For three Fairy Spirtes, two colored and one white, came tripping hand in hand. "Old King Cole" a chuckling colored lad, truly indicative of the proverbial "merry old soul" and the "Queen of Hearts" a fair maid of Saxony, hanging, adoringly, on his arm, were next. And then an "interracial" group of the whole Mother Goose Family! It took little thinking to conclude that this Playground would have been closed to the community had it not been for the white patrons. This despite the fact that the fine teacher was a direct relative of "Hagar." In conversation, coming home, the "Teacher" who was so adored by the one group, and whom we, her friends, admired for her winsomeness and modesty, admitted that the Playground would have been closed had it not been for the regular and constant support of the white children and their mothers. Why?

The Browsing Reader

(*Continued from page* 196)

a Negro already adjudged insane and confined in a state asylum for his malady is dragged out of his bed and lynched for the irresponsible killing of a white nurse!"

The book ends with these words.

"Meanwhile nothing can contribute more toward the permanent establishment of our national welfare than the continued effort to realize for the humblest in our national life, whether black or white, that full measure of justice and equal opportunity for which America stands as a symbol before all the world. To this task thousands of the noblest spirits of our country are dedicated. It is such as these that make one, regardless of race, proud to be an American."

It is extraordinary that a book like this can come out of Tuskegee, Alabama, even in 1929.

WHITE'S "ROPE AND FAGGOT"

WALTER WHITE'S "Rope and Faggot" should be the last word in the lynching controversy. It is an exhaustive and thorough-going work. Perhaps, for the ordinary reader it may seem to go far afield, but that is because such reader does not realize, as Mr. White himself did not realize, all the implications of lynching. The author says in his preface:

"The present inquiry was begun with the intention of treating lynching as an isolated phenomenon, but that idea was of necessity abandoned before the inquiry had proceeded very far. The reason for this change is that the deeper one inquires into the subject, the more one must regard lynching as being of only minor importance in itself; it is as a symptom of a malodorous economic and social condition that it is chiefly significant."

There are nine chapters, and a full appendix of facts. The First Chapter explains the making of the mind of the lyncher, and opens with that story of the little white girls of nine and ten in Florida, who told Mr. White of "The fun we had burning the Niggers!"

Chapter Two goes into the facts of lynching with gruesome illustrative examples. Chapter Three puts the onus of lynching directly on religion. "It is exceedingly doubtful if lynching could possibly exist under any other religion than Christianity."

Chapter Four takes up the question of sex and lynching. "The South has suffered more than other section because of the fact noted in the preceding chapter—the preponderance of Methodists and Baptists to whom such diversions as card-playing, dancing, and theatre attendance are forbidden. In many parts of the South this circumstance has elevated attendance at church, sex escapades, and lynching into the principal escapes from the grim and sordid reality of work.

"A second reason for over-emphasis on sex in the lynching states is that the

creation of the bogy of sex crimes as a defence of lynching has made the South the terrified victim of the fears of its own conjuring." Chapter Five is an interesting exposition of the economic foundations of lynch law, following out the thesis in italics "Lynching has always been the means for protection, not of white women, but of profits."

Chapter Six is a review of the various efforts of scientists and pseudo-scientists to prove the inferiority of the Negro. It is especially interesting in the matter of brain weights and psychological measurements.

The Seventh Chapter records the sordid results of lynching on American psychology and in the public opinion of the world. Chapter Eight records the decline of lynching under the attacks of the N. A. A. C. P. and other agencies.

Chapter Ten says "Lynching—rule by rope and faggot and tarbucket instead of by orderly and civilized processes—has for too long been a curse to America and an affront to decency and humanity. Against it is needed a larger, more active, more valiant, and more articulate public opinion to restore sanity, truth, and the reign of law. If that organized opinion and action are not forthcoming, sad and terrible days, not only for the lynching states, but for all of America, seem inevitable."

This is an excellent and painstaking work. It had to be done. It ought to be read, but it is not pleasant reading.

THE ECONOMICS OF THE NEGRO PROBLEM

SCOTT NEARING has begun a long awaited task. In a sense, his book is an explanation and emphasis of the Fifth Chapter of Walter White's volume. But it is, of course, more than this. A great and sincere apostle of economic revolution has turned his mind and pen and drawn the attention of the working class of the world to the meaning of the Negro in America, and it is high time that this thing should be done.

He points out that of the modern exploiting empires, America is the only one that has a subject class within its borders. He proceeds to study that subject race, not as a "social problem," but as an oppressed race. He analyzes, perhaps not quite as carefully as he should, the labor shortage of the 17th Century. His explanation of the turning from white labor and Indian labor to Negro labor is not complete, but the fact is clear, and he shows how the slave trade was the business of the North, while slavery was the business of the South, that both were profitable businesses, and flourished until the Emancipation Proclamation.

The Negroes became the raisers of four crops of valuable raw materials; their increase in population; their distribution on the land, was due to economic causes. Thus arose the modern black worker in America. "The black worker of the South does not own his own country. He does not even share with his Northern fellow-worker the illusion of 'running' it. He merely lives in it, conforms to the social standards set by its white masters, and performs its heaviest labor."

Mr. Nearing then studies land ownership and the difficulty and danger which Negro owners have. He turns to wages and income and shows that Southern farm wages and incomes yield less than subsistance. He describes the wretched living conditions of the black masses and the denial of education. "Little need be said about the social position of the Southern Negro. He is a field hand. He is a servant. Even where he has become a skilled mechanic, a business man or a professional man, he is treated as though he were still doing menial work. The Negro, in the South, is a member of a subject, exploited race, universally denied equality with the whites. Negro children grow up with the fact of their inferiority constantly thrown in their faces."

What is the reason for this situation? It is due to the fact that the centers of Southern economic power have been and still are in the hands of the whites. There are Negro business men, but they are not in any basic industry, and they usually serve only Negroes. Steel, rubber, textiles, tobacco, railroads, public utilities and all the wholesale trade are in the hands of the whites; and particularly are the whites in control of banking.

Only in the case of land ownership have something like 160,000 Negro owners crowded in. But even here, their hold is precarious. From the farm the Negro has turned to industry, particularly in the mass migration that followed the War. But in industry, while receiving better wages and better conditions of living, he is still discriminated against in jobs, in wages, in housing, in exclusion from the unions, and general discrimination.

Mob violence, sickness and death, and other penalties follow this struggle. And it all harks back to the fact that the job owners in the United States are white men; that Negro ownership is confined to farms, homes and personal belongings; and that their business activities are restricted to small merchandising.

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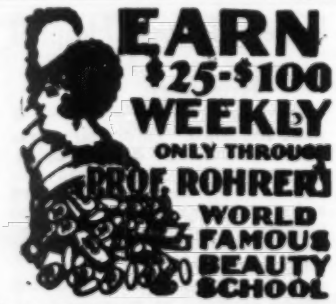

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State of New York, } ss.:
County of New York, }

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Pierce McN. Thompson, who, having been duly sworn according to law, deposes and says that he is the business manager of THE CRISIS and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher—The National Association for the Advancement of Colored People, 69 Fifth Ave., New York, N. Y.

Editor—W. E. Burghardt DuBois, 69 Fifth Ave., New York, N. Y.

Managing Editor—W. E. Burghardt DuBois, 69 Fifth Ave., New York, N. Y.

Business Manager—Pierce McN. Thompson, 69 Fifth Ave., New York, N. Y.

2. That the owners are: The National Association for the Advancement of Colored People, a corporation with no stock.

Moorfield Storey, President.
James Weldon Johnson, Secretary.
Joel E. Spingarn, Treasurer.
Mary White Ovington, Chairman of the Board of Directors.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

PIERCE McN. THOMPSON,
Business Manager.

Sworn to and subscribed before me this 1st day of April, 1929.

Frank M. Turner, Notary Public. Queens Co. Clks. No. 2360, Reg. No. 2466 N. Y. Co. Clks. No. 324, Reg. No. 0-209. Commission expires March 30, 1930.

The whites, then, are the exploiters, and the blacks are the exploited, and the line between the two is the color line. This color line the author goes on to explain in detail, emphasizing the consciousness of blackness, which is imbred in the Negro, and the results of segregation and its culmination in lynch law. "Negroes in the important centers of American life are a subject race." He describes the black men's fight for freedom; he believes that political power offers no escape, and that the "runaways" who are seeking build a bourgeoisie will not thereby escape their racial disabilities. White exploiting America is determined to use the black worker to offset the demands of the white worker, and to form a great reservoir of labor.

How are these economic shackles to be broken? To Mr. Nearing this is clear.

"Negro workers must join working-class organizations. They must help to build trade unions, cooperatives, a political party that represents working-class interests. Along no other path can the Negro masses hope for emancipation.

"White workers must make every effort to bring the Negro workers into trade unions, into cooperatives, into a working-class political organization. There is no more vital task before the American workers today than that of establishing working-class solidarity across race lines." W. E. B. D.

Postscript

(*Continued from page* 204)

THE OTHER SIDE

TWO white correspondents take THE CRISIS to task for opinions and articles. One gentleman writes:

"I have been for quite a long time an interested reader of THE CRISIS. It has been my privilege, too, for some years now, to cooperate with Negro physicians in the development of post-graduate work, and in the arousing of adequate social consciousness among Negroes to further the race's public health interests. I have done this primarily for the pleasure I found in the work, and entirely without a sense of superiority, or in a manner of patronage.

"Many a time, however, in reading your CRISIS, I have found myself most severely irritated and profoundly discouraged by the stupidities voiced therein, by the arrogance and ill-considered passion published. I have refrained from commenting on it, simply because I have felt and feel even now, that my comments would be futile and ineffectual.

"Your April number of this year, however, contains an article which has overcome my inertia, and I must protest against the publication of such cheap, tawdry and insipid stuff as the 'Dark Lover' by Rheba Cain. This contribution, most palpably a bid for cheap, sensational and free publicity on behalf of a book or play the lady has written, cannot but expose the Negro race to ridicule, and to convince those who, like myself, are naturally-born friends of the Negro race (as of all other races) of the spiritual vacuity of certain of your White defenders, whom you delight in featuring.

"I am sure you must be flattered to be described as a sophisticated dark man, (why not black), in faultless evening clothes. Are you really interested in achieving the twilight of the White race? Are you so un-Christian and so mordantly bitter that you would like to see the scale reversed, the Negro in the position of the stupid superiority of the White man, and the White man under subjugation of the present-day Negro? Are you flattered by the fact that jaded Hollywoodites seek to exploit the alleged venereal powers of the Negro?

"For myself I loathe this degenerate attitude, and I feel that the preachments of the Nazarene will further the interests of the Negro and of all races more than such venomous and degenerate outpourings as are embodied in the 'Dark Lover'. I am as conscious of the White man's injustices to the Negro as a White man can be, and I am eager to do all in my power to right them, but I am not interested in reversing the face on the coin of evil. I have no more sympathy for the ambitious Negro exploiter than I have for the White."

The Reverend John W. Day of Maine writes as follows:

"I have just read Mrs. Deland's letter in the last number of THE CRISIS, and your reply. I am informed that the representative referred to is under indictment for graft and alliance with crime, and it is said that his nomination came about through the vote of five committee-men, of whom he was one, a second and third gambler and gangster, and that in Chicago there is the kind of Democracy of which you speak, and yet crime and prostitution are rife to the greatest extent. This shows that your statement is exactly backward. If we could elect men who stand for character, we should not only do away with racial discriminations, but crime and prostitution also.

"I have long been identified with your cause, having been President of the St. Louis Branch of the N. A. A.

C. P., and of the Urban League up to 1924, and for twenty-four years was actively engaged in behalf of the rights and interests of colored citizens. I therefore claim a right to assert that that you are building your efforts on their behalf on a rotten foundation. Admitting all the advantages you claim for such advocacy as yours, political corruption will vitiate it all. Whatever such a representative supports will be poisoned and discredited by the reputation you admit he deserves. Your defense is itself a self-indictment. To sanction such evil for the sake of any good that may come is to poison the wells from which you must drink. I beg you to re-consider, and, in the words of Cromwell to the General Assembly of the Kirk of Scotland, 'I beseech you in the bowels of Christ think it possible you may be mistaken.' "

THE ECONOMIC PRIZES

IN the March CRISIS, 1928, a series of Economic Prizes were announced to be paid from a Fund contributed by the following organizations: the Liberty Life Insurance Company, Chicago, the National Benefit Life Insurance Company, Washington, the North Carolina Mutual Life Insurance Company, Durham, the Northeastern Life Insurance Company, Newark, the Southern Aid Society, Richmond, the Supreme Life and Casualty Company, Columbus, the Victory Life Insurance Company, Chicago, the Binga State Bank, Chicago, the First Standard Bank, Louisville, the Peoples' Finance Corporation, St. Louis, the Prudential Bank, Washington, the St. Luke's Penny Savings Bank, Richmond.

Twenty-one papers and cartoons were submitted for this contest, but only six of these fulfilled the requirements "for stories, essays or cartoons which will illustrate or study or tell the story of the economic development of the Negro."

These six vary so in their merit that we do not think it fair to young writers and students to distribute the whole of the Fund among them. We are, therefore, postponing the awarding of a part of the Fund until we receive further contributions. But we are glad to announce the following prizes:

To *W. C. Matney of Bluefield, West Virginia,* a prize of $100 for an essay entitled "Exploitation or Co-operation"; to *Myra Colson Callis of Tuskegee, Alabama,* a prize of $50 for an essay entitled "The Employment Progress of Colored Women in the United States, 1890-1920"; to *Cornelius M. Johnson of Chicago, Illinois,* a prize of $50 for a cartoon which we are publishing in the present number of THE CRISIS.

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This leaves a balance to be distributed from time to time as we receive such contributions on the economic development of the American Negro as seem to merit recognition. Such contributions are hereby solicited.

THE FIFTH PAN-AFRICAN CONGRESS

LETTERS have been sent out during the last few months to a number of persons concerning a Fifth Pan-African Congress.

The First Pan-African Congress was held in Paris in 1919. The Second, was held in London, Belgium and Paris in 1921. The Third, was held in London and Lisbon in 1923, and the Fourth, in New York in 1927.

It is proposed that a Fifth Pan-African Congress be held, and that for the first time the Congress be held actually in Africa. If present plans mature, this Congress will convene in Tunis in December, 1929. The President will be M. Gratien Candace, French Deputy from Guadeloupe, and the Executive Secretary, W. E. Burghardt Du Bois, the founder of the Congresses. The Congress will convene at the invitation and under the auspices of the French Government and the French Protectorate of Tunisia. There will be special Reception Committees in Paris, Marseilles, Algiers and Casablanca.

The object of the Pan-African Congresses is to bring together for mutual acquaintanceship and exchange of ideas, the leaders of the various groups of persons of Negro descent throughout the world. It is desired to promote among them sympathy and knowledge and to bring them into helpful co-operation with Colonial Governments, and friends of the Negro race. It is hoped that out of this plans for co-operation and common action will gradually arise.

The Committee for calling the Fifth Pan-African Congress and appointed by the Fourth Pan-African Congress, consists of:

Dr. W. E. B. Du Bois, U. S. A., Chairman.
Mrs. A. W. Hunton, U. S. A.
Mrs. E. D. Cannaday, U. S. A.
Bishop R. C. Ransom, U. S. A
Mr. Raymond Logan, U. S. A.
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Mr. Eugene Corbie, Trinidad, B. W. I. (Deceased.)
Mr. Huiswold, Dutch Guiana.
M. Gratien Candace, France.

Any persons who are interested in attending such a Congress are invited to write to the Editor of THE CRISIS.

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